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FRIDAY, JULY 29, 1836.

DR. HUMPHREY'S TOUR .- NO. XXI.

about as much as any man's reputation for taste and poetry is worth, to return from the short-est tour in England, without paying a visit to the Isle of Wight. It was on one of the loveliset mornings in June, that I took the South-ampton steam packet for that island. The sun looked down from heaven, with that dazzling glory, in which I had so often rejoiced, upon my native hills. It was the brightest day I had seen since I landed at Liverpool, and brighter that I had expected to see, during the whole summer. Rarely, indeed, is even a New England atmosphere more perfectly transparent. As we sailed down the bay, there was searcely a ripple upon the face of the waters. It was so still that the breezes all slept over—there was nothing to wake them. The ware-houses,

PR. HUMPHREY'S TOUR.—NO. XXI.

You know, Messer. Editors, that it would be about a summary and service of the first of the Couces, but from Hide, another lackaday named town, further down the island. It was useless to hail the steamer, for by this time she was out of sight; and it availed nothing to regret that I had not better availed myself of the inalienable New England right, to ask questions in foreign parts, as well as on our own side of the water. There I was. I had come to see one of the brighest gens of the ocean, and see it I must A cah or fly, was at my service. sures in heaven.' What a contrast, thought I, as I looked around upon the vast and silent desolation, between the pride, and banquetting, and revelling, and tournaments of other centuries, and this solitary female, with her scanty refreshments, trembling on the edge of the grave, in the very gateway, from which haughty barons, and steel clad nights, with their glittering hosts of vassals and retainers, used to issue, for pastime and for battle. Shall I say the glory has departed? No. It was not glory; but pride and despotism, and terror, and abject meanness, and unbridled dissipation.

Yours sincerely. ne of the brighest gems of the ocean, and see it must. A cab, or fly, was at my service, rith a careful driver. For two good English overeigns I could be taken to the back side of he island, and to as many other interesting pots as one day and a half would allow me to isit. This charge was more unpoetic than any hing I had yet met with. 'Ten dollars for the privilege of riding some thirty or forty miles!' t was, I thought, giving the screw one turn too hothing to assure the livery man that one sove-

thing to assure the livery man that one sove-ign was more than I could well bear, I closed

bargain, and was soon on my way. At first, by cicerone promised little besides jolling to by heart's content, wherever the roads would

permit. Nevertheless, beneath a surface some-what rugged and crusty, I found in him a kind-liness of feeling, and a degree of intelligence, which made the arrangement as agreeable as could have been expected.

As he went on from valley to valley, and

from one eminence to another, I said to myself,
'If the garden of Eden is here, we shall no
doubt come to it in due time.' I did not how-

boubt come to it in due time.' I did not how-wer find it; and having expected too much, I

was not quite prepared worthly to appreciate what I saw. But after all, I am constrained to acknowledge, that I had abundant reason to be satisfied and delighted, before I left the island.

To one who visits it at this charming season, and has read the Dairyman's Daughter, can lelp perceiving how true to nature are the bunches of Leigh Richmond's pencil, in a page or two of that inimitable tract. You see the

two of that inimitable tract. You see the

s too, with little streams of water occas

r breaking out of them, vary the scenery, l produce a new romantic and pleasing eft. Through gups and hollow places on the d side, you look out now upon the same h hills, with navy signal posts, obelisks and te-houses, on the summits which he describes

ht-houses, on the summits which he describe then, upon the same rich wheat fields and pas-te grounds, and anon, upon the wide sea rinkled over with canvass, and reposing it iet majesty, under that glorious canopy whic

od has spread over it.
The Isle of Wight would scarcely be called

say, I read none in whose spirit and aim, I can more generally sympathize. I like it none the less for the latitude of discussion to which it has opened its pages, especially since each communication bears the signature of its own author; each writer being willing to bear the responsibility of his own positions.

In regard to the communications of Bishop Smith, on Christian Union, I do not object to their insertion. If his last number expresses

Smith, on Christian Union, I do not object to their insertion. If his last number expresses the views of his Episcopal brethren generally, which we are very much inclined to doubt, we would certainly wish to know it. Strange things are developing themselves in the history of modern Episcopacy. We know not how many who once shrunk with "horror," at "seeing the depraved and unworthy admitted to the Lord's table," "have undergone a complete revolution" in their views on this subject. Bishop Hopkins, of Vermont, has undertaken to prove, that the temperance referm is altoe lanes beautifully over-arched with groves, h screen the traveller from the rays of the had afford many interesting objects for ad-cion; such as the shrubs and flowers and ag trees, which grow upon the high banks, a each side of the road. Many grotesque to prove, that the temperance reform is alto-gether uncanonical—"that the Episcopal church as a body," cannot "be active" in its promoas a body," cannot "be active" in its promotion; "that it is not based on religious but
worldly principles," and "that, if it should
succeed, it would be a triumph of infidelity."
In the same book, the Bishop devotes nine
pages in an elaborate argument, to prove that
the white surplice and the black robe have
come down from a plain command of God to
Moses, and through a right line from the church Moses, and through a right line from the church of Israel, and therefore, jure divino, ought to be worn by every officiating clergyman! But we have yet to learn that the views of Bishop Hopkins, and those of Bishop Smith, in relation to a national church like unto that of Israel or of the ancient fathers, as expressed in his last communication to the Literary and y in New England; but the surface is every ere undulating; and the rocky rampart, ich extends puite round on the back side, d looks out upon the ocean, is very high and ld, and in many parts wildly precipitous, you approach this rampart, the soil graduly becomes thinner, and there is a considerate breadth, along the summit and inland slope, hich yields very little besides furze and heath, here are also some other high downs, thicky rael or of the ancient fathers, as expressed in his last communication to the Literary and Theological Review, are the views of the Protestant Episcopal church, generally in this country. If they are not, we hope to see some distinct avowal of dissent in due time. Of one thing we beg leave to remind the Editor and contributors of the above periodical, so far as our knowledge extends, when a writer broaches new and startling theories in Christian doctrines or discipline in such a work, its conductors are understood as assenting to the same understood as assenting t nich yields very little besides furze and heath, here are also some other high downs, thickly twith furze, and scanty pasturage. The geograph of the sland, especially of anothern section, seems to be a fine markadually subsiding into chalk, as you approach e cliffs on the eastern extremity. Many of ese marked, seem at various distances, as a travarse the island, resemble those linger-2 won drift, which was a first seem of the seems of the seem understood as assenting to the same, unless th understood as assenting to the same, unless they bear testimony to the contrary. Now then shall we consider our friends of the Review as giving their silent amen to these views of the Bishop of Keutucky, or will they show us to the contrary? We wait the result with more than ordinary solicitude. And this, because we do think that the plan of church reform there urged, instead of carrying us forward toward a happier day would thrust us back at least five contrains. ou traverse the island, resemble those lingernow drifts, which we so often meet with,
ate in the spring, on the eastern declivities of
our own hills and mountains. The vallies, for
he most part are extremely fertile and beautiid. In the appearance of the villages, hamets, and scattered cottages, with a few excepions, there is nothing remarkable. They stand, day, would thrust us back at least five centuries

very much as they have stood for centuries past, as they are likely to stand for some centuries to come. There is bothing of the freshness and enterprise and outside show, which nees and enterprise and outside show, which in the United States.

The people live just as the grand fathers of their great grand fathers did, and just where they did. The thatch, indeed, must be renewed once in fifteen or twenty years. But as for the walls, they are so thick and strong that.

It is not my purpose to take up this communication in detail; I leave this for abler hands. In the mean time, should the Editor or any one of his contributors undertake an examination of the position, which Bishop Smith has taken in his attempt to promote a union of Christian they did. The thatch, indeed, must be renewed once in fifteen or twenty years. But as for the walls, they are so thick and strong that.

It is not my purpose to take up this communication in detail; I leave this for abler hands. In the mean time, should the Editor or any one of his contributors undertake an examination of the position, which Bishop Smith has taken in his attempt to promote a union of Christian less labor. I have no sheaves for my Master. My flock is becoming scattered, and the spoiler hands. It have used persuasion, but it has been undeeded. My reproofs have been their cars, but they have been in his attempt to promote a union of Christian less labor. I have no sheaves for my Master. My flock is becoming scattered, and the spoiler hands. It have used persuasion, but it has been undeeded. My reproofs have been the same than their cars, but they have been their great great

of his contributors undertake an examination of the position, which Bishop Smith has taken in his attempt to promote a union of Christian sects, I would suggest the following subject as of vital importance in settling the question in debate. Do the Scriptures of the Old and New Testament, mark out and ordnin a particular form of church organization to be observed in all ages and among all nations, irrespective of the different forms of government, or degree of light or refinement which may prevail? In going back to the days of the fathers for a perfect model of church polity, as the Bishop would have us, shall we not only adopt their system of admitting all baptized persons to the communion, but also, their modes and forms of admission and worship? their views of Christian doctrine in the gross? their interpretation of Scripture? and in short, whatever they considered as belonging to the belief and practice of a Christian? If we adopt one part of their system as infallible, why not the whole? Where shall we stop? Is not this very system which the Bishop so carnestly pleads for as the perfection of beauty in the church, viz. the indiscriminate communion of all who have been bantized excent such as are set asside for "overt discriminate communion of all who have been baptized except such as are set aside for "overt acts" of wickedness, the very thing that now acts" of wickedness, the very thing that now lies like a deadly incubus upon the established church in Great Britain and throughout Europe? And was it not the approach, which the Plymouth puritans and their immediate descendants made to such a church polity, the primary, essential cause of the great declension of our churches at the commencement. our churches at the commencement of the last century, and the ultimate apostacy of so many to the errors of Socinianism? Above all we should like to know what is the meaning and application of the language of Paul, in 1 Cor.
11:28, 29. "Let a man examine himself," &c.?
I must confess myself much surprised at this
"complete revolution," in the views of Bishop
Smith, for whom I entertain the highest respect.

Smith, for whom I entertain the highest respect. Can it be that he or any one can dream of purifying and exalting the church of Christ, by throwing open her most sacred ordinances to the approach of multitudes who give no evidence of being born of the Spirit? Puritar.

THE UNPROFITABLE MINISTER.

"What kind of a sermon had you to-day, Lucy?" said a young man, seating himself familiarly beside a female friend, on a certain Sabbath evening.
"Oh, don't ask me, George; it was that dry, prosing, ungainly Mr.—. I cannot for my life imagine why he was ever allowed to take orders. He is no orator, no reasoner. His manner is repulsive; his tones unmusical; his enunciation bad—bad. It always unsettles my nerves to hear him." nerves to hear him."

Even now I can perceive a slight unnatur-

"Even now I can perceive a slight unnatural trembling in your voice," responded her friend, in an affected, ironical tone.

"Oh, it's no use for you to ridicule me; you think of him just as I do. Did you not stay away last Sabbath, rather than endure the wearisomeness of his prolonged embodied duliness, yelept a sermon?"

"I may have done that, Lucy, but still I do not feel authorized to question his commission.

not feel authorized to question his commission so long as I perceive his walk and conversation to be in all things conformably to that of a Christian, especially as he professes to be an embassador from God."

"Are you serious?"
"Is it not a serious subject, Lucy? I have "Is it not a serious subject, Lucy? I have often thoughtlessly indulged in light and ungenerous reflections respecting this man, and have too often permitted unkind feelings to arise—simply because I stumbled at his manner, and took little note of the matter of his sermons. I heard him to-day, as well as you, and think his discourse was a very good one, but not eloquent."

"George!"
"Lucy!"
"Why, you have certainly grown contrary, and terror, and abject meanness, and unbridled dissipation. Yours sincerely.

Religious.

For the Boston Recorter.

LITERARY AND THEOLOGICAL REVIEW.

Mr. Editorial and grown communicate to you a few remarks upon the first article in the last number of this able work, as my eye fell upon the judicious remarks upon the first article in the last number of this able work, as my eye fell upon the judicious remarks upon the first article in the last number of this able work, as my eye fell upon the judicious remarks upon the first article in the last number of this able work, as my eye fell upon the judicious remarks upon the first article in the last number of this able work, as my eye fell upon the judicious remarks upon the first article in the last number of this able work, as my eye fell upon the judicious remarks upon the first article in the last number of this able work, as my eye fell upon the judicious remarks upon the first article in the last number of this able work, as my eye fell upon the judicious remarks upon the first article in the last number of this able work, as my eye fell upon the judicious remarks upon the first article in the last number of this able work, as my eye fell upon the judicious remarks upon the first article in the last number of this able work, and as many ladies, rising and retiring from the output of the commencing to preach, called back to my mind a proper train of right reflections; I felt that the minister before me was a man possessing like sensibilities with myself. I imagined that I was in his stead. I heard a voice, deep-toned and awful, but still musical and sweet, sounding up from the commenciate to you a few remarks upon the result of that converted the mother. They took hearth, and Principle accosted the mother. They took hearth, and Principle accost the true state of the case. It was a case of common misery, resulting from the result of that converting from the common cause,—Feeling was overwhelmed with pai stead. I heard a voice, deep-toned and awful, but still musical and sweet, sounding up from the very depths of my soul, 'Wo is me if I preach not the gospel!'—and I thought I had gone forth tremblingly and reluctantly—all weighed down with my weakness, and conscious of utter inability. Still I could hear that strange mysterious inward voice, and it said, 'Wo is me if I preach not the gospel!' And I thought still farther, how I stood before the congregation, and could see no fruit of my labor. How it grew thinner and thinner—how the people treated me with unkind neglect—how some would glance an occasional inuendo how some would glance an occasional inuendo at me!—and in the weakness of my heart I sunk under the bare imagination. I was in-stantly aroused from my abstraction, and was well prepared to listen to the minister. I saw at once through a different medium. Mr.—I knew to be sincere. There was an earnestness and a devotion about him which I could
not mistake; and I wondered how I could have
allowed myself to be prejudiced against him
so far as to render his preaching unprofitable. Once or twice I saw a tear in his eye,
and a shade of natural emotion flash over his
countenance, as he noted the inattention and
indifference of his hearers; but they were soon
stoked and he would hear more actions. at once through a different medium. Mr. studied, and he would labor more ardently than ever. He is known in his private minis-tration to be kind to the poor, tender and affec-tionate to the sick, full of loving-kindness to all. I am very sorry for my opposition to him, Lucy, because his gifts were not so many and so shining as those of some others, and shall endeavor to be more charitable in future."

It was the holy bush of the midnight hour Save the heavy ticking of a large clock, there was no noise in the chamber—and for many moments no motion, but the monotonous awaying to and fro of its glittering pendulum. And ing to and fro of its glittering pendulum. And yet that chamber was not empty of life—and thought was rising there, almost embodied, in its strong agony. Bent down in a posture of the deepest humility was the man of God, who had labored with little seeming profit all day in the vineyard of his Master, and who had now come to lay his cause before Him by whom he had been sent. Soon a low murmur stole through the room, as the minister grew fervent in his devotions, until the faint whisper became distinct.

"Oh Lord!" and his voice trembled upon the name—"thy servant has labored many days, but yet there is no harvest. He has borne the burden and heat of the day, but there is no bud, no promise of fruit. In what am I lacking?

has entered the sheep-fold,"

And his voice sunk into a low sob; and he bowed his head, as if despair had shadowed his heart with her broad wings of darkness. For a long, long time he remained as if his senses were locked in forgetfulness; but when he lifted his head there was no trace visible of the strong around th he fitted his head there was no trace visible of the strong agony that had almost mastered his energies of body and mind. A tear lingered upon his eye-lash, but his eye was not moisten-ed by weeping, and a pleasant smile, unlike the smile on the worldling's cheek, played over his countenance. "It is enough!" he murmured, shall the servant be above his master?"

Reader, draw your own moral.

PRINCIPLE AND FEELING.

Let us suppose that one evening Feeling and Principle were walking in the road upon the outskirts of a country town. They had been to attend an evening service in a school house, half a mile from their homes. It was a cold winter's evening, as they passed by the door of a small cabin with boarded windows and

of a small cabin with boarded windows and broken roof, they saw a child sitting at the door, weeping and sobbing bitterly.

Feeling looked anxious and concerned.

'What is the matter my little fellow,' said Principle with a pleasant countenance.

The boy sobbed on.

'What a house,' said Feeling, 'for human beings to live in. But I do not think any thing serious in the matter. Let us go on.'

serious in the matter. Let us go on. 'What is the matter, my boy?' said Principle again, kindly. 'Can you not tell us what

ple again, kindly. 'Can you not tell us what is the matter?'
'My father is sick,' said the boy, 'and I don't know what is the matter with him.'
'Hark,' said Feeling.
They listened and heard the sounds of moaning and mattering within the house.
'Let us go on,' said Feeling, pulling upon Principle's arm, 'and we will send somebody see what is the matter

'We had better go and see ourselves,' said rinciple to her companion.

Feeling shrunk back from the proposal, and

Feeling shrunk back from the proposar, and Principle herself, with timidity, paused a moment from an undefined sense of danger.

'There can be no real danger,' thought she.' Besides, if there is, my Saviour exposed himself to danger in doing good. Why should not 1? Saviour,' she whispered, 'aid and guide me.'

Where is your mother, my boy?, said she. 'She is there,' said the boy, 'trying to take

are of him. 'Oh come,' said Feeling, 'let us go .- Here, my boy, here is some money for you to carry to your mother.' Saying this, she tossed down some change by his side. The boy was wiping his eyes, and did not notice it. He looked up anxiously into Principle's face, and said,

'I wish you would go and see my mother.'
Principle advanced towards the door, and Principle advanced towards the door, and Feeling, afraid to stay out or go home alone, followed.

They walked in. Lying upon a bed of straw,

They walked in. Lying upon a bed of straw, and covered with miserable and tattered blankets, was a sick man, mouning and mustoring and snatching at the bed clothes with his fingers. He was evidently not sane.

His wife was sitting on the end of a bench by the chimney corner with her elbows on her knees, and her face upon her hands. As her visiters entered, she looked up to them the very picture of wretchedness and despair. Principle was glad, but Feeling was sorry they had come. Feeling began to talk to some small children, Feeling began to talk to some small children who were shivering over the embers upon the hearth, and Principle accosted the mother. They both learned soon the true state of the case. It was a case of common misery, resulting from the common cause.—Feeling was overwhelmed with painful emotion, at witness-

went away promising future relief, the spirits and strength of the wretched wife and mother had been a little restored. She had smoothed her husband's wretched couch, and quieted her crying children and shut her doors, erying chindren and shut her doors, and was preparing to enjoy the relief, when it should come. In a word she had been revived from the stupor of despair. As they walked away, Feeling said, 'it was a most heart-rending scene, Feeling said, 'it was a most heart-rending seeme, and that she should not forget it as long as she lived.' Principle said nothing, but guided their way to a house where they found one whom they could employ to carry food and fuel to the cabin, and take care of the sick man, while the wife and her children should sleep. They then returned home. Feeling retired to rest, shud-dering lest the terrible scene should haunt her in her dreams, and saying that she would not witness such a scene again for all the world. Principle kneeled down at her bed side with a mind at peace. She commended the sufferers to God's care, and prayed that her Saviour would give her every day some such work to do for him

Such, in a very simple case, is the difference between Feeling and Principle. The one obeys God. The other obeys her own impulses, and relieves misery because she cannot hear to see it.—The Way to do Good, by Abbott.

TENDENCY TO EXTREMES.

"I always except those sacred and heaven! volumes of Scripture, that are strung together as so many pearls, and make a bracelet for the spouse to wear upon her hands continually. These writings the Providence of God hath deeply engaged itself to keep as the apple of deeply engaged itself to keep as the apple of his own eye. And they do not borrow their certainty and validity from any ecclesiastical or universal tradition, but from those prints of divinity in them, and specially from the seal of the same Spirit that indited them, and now assures the soul, that they were oracles breathed from God himself. As for all other sacred autiquity, though I shall ever honor it as much as any either did or can do justly, and with sobriety, and shall always reverence a gray-head-citruity, yet if antiquity shall stand in compeditude. briety, and shall always reverence a gray-near ed truth; yet if antiquity shall stand in compe-tition with this lawp of the Lord, it must not think much, if we prefer reason a daughter of eternity, before antiquity, which is the offspring of time?

of time."
Again, "Let none ao superstitiously look back to former ages, as to be angry with new opinions and displayings of light, either in reason or religion. Who dares oppose the wis-

a wonder they do not say angels too."

These sentiments, though uttered two hundred years ago, could hardly be mended with the aid of all the subsequent light that has been developed; and we think it might be shown that they have an appropriateness to the times, if we had leisure and capacity to make the ap-

Every careful observer has noticed in his Every careful observer has noticed in his species a propensity to extremes; and this is as apparent in the religious world, as any where else. For some years, the tendency has been to throw off all authority, scout every thing venerable for its age, independently of its merit to glory in the march of intellect, and even in the wonderful discoveries which have been arrived at for bringing religious truth to bear rived at for bringing religious truth to bear upon the human mind. And it must be admitted that there are facilities for extending good moral and religious impressions, that were un-known to former generations. But what then? Does it follow that a thing

or a measure is good, because it is new? By no means; and to this misapprehension many of the evils which the church now mourns over in anguish, are to be traced. Besides, a meas-ure may be good or usefui, employed within ertain limitations, or when emergencies justify it, which is not suited to all times and places. Exangelist was once an honored name, and shall be yet, to those who do the work of an evangelist, and labor among the unevangelized. and uninstructed portions of society. Protractand uninstructed portions of society. Protracted meetings may be good in their place, and have, in a thousand cases, been attended with a rich Messing; and therefore some have inferred, that they could never be mistimed, or carried too far. And thus almost every thing, good, or indifferent, has been made a hobby, and ridden to death—and to the destruction of much that is lovely and of good report. Hence the way of truth has come to be evil spoken of—our republican ecclesi-stical polity, and the sacred right of freedom of opinion, have been acred right of freedom of opin on, have been

The danger now is, that a remedy will be ought for these evils in some more despotic organization or means of defence, which in the end may prove worse than the disease. Already the religious disorders and anarchy of our coun-try are employed in Europe, as an argument for a church establishment; and some, it is for a church establishment; and some, it is feared, among ourselves, are so tired with being driven about with every wind of doctrine, the sleight of men, and cunning craftness, that they are in danger of coming into any scheme which shall promise them a refuge from the storm. But let us beware. Let us 'stand fast in the liberty wherewith Christ has made us free, and not be entangled by any yoke of hondage.' God has suffered these things to be, for a trial of his church, and as a means of purification. If faithful to her principles, she will yet 'come up out of the wilderness leanfor a trial of his church, and as a mean of principles, she will yet 'come up out of the wilderness leaning upon her beloved.' No external guard of defence, is to be compared with the power of a living faith in the hearts of her members. Let us remember, that the weapons of our warfare us remember, that the weapons of our warfare are not carnal but spiritual. We have, or may have, precisely the same arms, which Paul and ciates had; and let us not undervalue them, for they are or may be, as they were then, mighty through God, to the pulling down of strong holds.—Christian Mirror.

INTERESTING CIRCUMSTANCE.

At the late annual meeting of the London So-ciety for the promotion of Christianity among the Jews, the following statement was made by the Rev. Daniel Wilson, as derived from

by the Rev. Daniel Wilson, as derived from communications received from his father, the Bishop of Calcutta.

In the visit of the Bishop to some of the Syrian Churches in his very extensive diocese, he had come to a place called Quoquin on the coast of Malabar, where he met and was mostly received by settlements of black and white Jews.—The black Jews traced their origin to the dispersion, and the white, he said, he supposed were the descendants of Jews and some posed were the descendants of Jews and so half-caste tribe. These Jews received him with the greatest respect on his entrance to the town— they lined both sides of the way with lighted torches in their hands. Knowing the object of his journey they requested him to deliver them an address or an exhortation, which was a sin-gular request from persons of their creed to a Chairman below they have they was no bishop. inding that there was no iristian difficulty attending the matter he did address difficulty attending the matter he did address them, and went or to prove that Christ the Redeemer whom they had rejected was the true and promised Messiah. To show this he dwelt upon the prophecy of Daniel as to the seventy weeks; he also quoted to them the prophecy of Haggai; he also explained to them, that though now dispersed for the rejection of Christ, that the time would come when they would be restored to God's favor, for which he that though now dispersed for the rejection of Christ, that the time would come when they would be restored to God's favor, for which he quoted the prophecies of Zachariah. The Jews, who listened to him throughout with the most profound attention, thanked him mest cordially when he had concluded. They withdrew the veil and showed him their Hebrew Bible. They then were the the night then prayed for him by name, and that he might be successful in the labor of love which was the object of his journey. This singular and inte-resting circumstance, taken in connection with the statements in the report, showed that there was a movement among the Jews themselves, ng an earnest desire to search the gospel

REFLECTIONS.

The wise king of Israel said, "The hoary head is a crown of glory, if it be found in the way of righteousness." The truth of this proverb was agreeably impressed on my mind, by circumstances which occurred a few days the said of the since. It was a delightful day in the month of June. The earth had renewed her strength by the rest of a long and dreary winter. She was now clothed in her beautiful attire and was now clothed in her beautinu attire amagave fair promise that the toil of the husband-man should be rewarded with a plentiful har-vest. For the Lord remembers his promise that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not fail." We shall have a harvest therefore, in due time, not-withstanding the severity of a long winter, which has now passed away; for he is faithful, who hath promised.

Such were my reflections as I was going on a social visit to which I had been invited. A young lady out of respect to the aged, of whom there are rather an unusual number in the town invited several elderly ladie to take tea and spend the afternoon together at her father's house. The pastor also and his predecessor, who has retired from pastoral labor on account who has retired from pastoral labor on account of infirmity, were invited to be present with their wives. It was an interview of no small interest to all, who were present; and one of the happiest visits of my life.

JOSEPH TRACY, EDITOR.

Sixteen ladies were present, twelve of whom Sixteen ladies were present, twelve of whom were widows, and the youngest of the number was over 60 years of age, and the ciliest in her 89th year. The sum of their ages was 1176 years and their average age 731-2 years. All were in good health and spirits. The afternoon was spent in free conversation on various topics chiefly of a religious nature. This was a theme, which awakened a deeper interest in their feelings, and more enlivened their conversation than any other. For all had proversation than any other. their reenings, and more enlivened their conversation than any other. For all had professed faith in Jesus Christ, and several of them seemed to stand in waiting posture to be called away to their final home and everlasting rest. The conversation was such as tended happily to prepare the mind to join in the religious exercises, with which the interview was closed. The following hymnessum was such as tended happily The following hymn was sung by several voices, accompanied by the sweet tones of the organ;

"I would not live alway, I ask not to stay,
Where storm after storm rises over the dark way,
The tew lard mornings that dawn on us here,
Are enough for life's woes-full enough for its cheer. I would not live alway, no-welcome the tomb, Since Jeaus has lain there, I dread not its gloom. There sweet he my rest till he bid me arise, And hail him in triumph descending the skies. Who, who would live alway, away from his God, Away from you heaven, that blissful abody.

Where the rivers of pleasure flow o'er the bright plains,
And the noon-tide of glery eternally reigns; Where the saints of all ages in harmony meet, Their Saviour and brethren, transported to greet; Where the authems of rapture unceasingly roll, And the smile of the Lord is the feast of the soul."

And the smile of the Lord is the feast of the soul."

After singing, the 90th Psalm was read, which was selected by one of the aged visiters, followed by a few appropriate remarks and prayer by the pastor. Thus the happy visit closed and all retired to their homes, animated with the hope of meeting in another world to sing the songs of angels, and praise God with them on golden harps forever.

Phillipston, June 15, 1836.

From the Cincinnati Journal. VALUABLE LETTERS.

Marietta, May, 1836.

Marietta, May, 1856.

Dear Brother Brainerd,—I send you the following letters for the Journal if you think they will interest your readers. They were addressed to Piny Fisk a Choctaw Indian, now pursuing his studies at the College here. He is a man of ardent piety, an elder in the church among his own people, and is now preparing among his own people, and is now preparing himself for usefulness in his nation. The writers of the letters were his brother in law, and his own brother.

These letters, show what the gospel has

These letters,* show what the gospel has done for those poor Indians, who have embraced it, and what it is fitted to do for all. Who after reading their letters will say that missionaries have gone to the Indians in vain? Who will not say that the resolutions of Tunuppinbbee in his dying hour were worth more than all that has been expended in life and treasure in sending to the Indians the gospel, and who will not feel encouraged to give cheerfully and freely to sustain the cause of missions among our poor benighted brethren of the wilderness!

Yours affectionately,

L. G. BINGHAM.

" Wheelock, Feb. 7, 1836. While I this day, not with accustomed health of body, attempt to address you, I do it with feelings of friendship and love to you. Nine days have rolled away since I have thus lain on this bed of sickness. Although but a short time has elapsed since I have thus been confined, yet I am confident that the distance between yet I all component that the distance between me and the grave is very short, since this body is composed of that which perisheth, it is be-cause it is returning to its native elements, that friends must be employed to administer to its necessity. What I am about to tell you is most rriends must be employed to administer to its necessity. What I am about to tell you is most certainly true. Christ has first loved me and died for my redemption. It is on account of this, that although this body is just ready to sink into the grave, I grieve not. But there is one thing which causes me to grieve. It is that Asa my son has not acquired the true wisdom. This fact causes my soul to overflow with grief; and also that his two younger brothers, have not even taken the first step towards its acquirement. When they have no one to watch over them, and to tell them that the anger of God will rest upon them, they may go so far as to use violence towards each other. And Oh! the great desire of my heart is that the word of God may enter and be sown in the hearts of my people, of my neighbors and friends. The thought that I must be cut off from the partner of my life, does indeed somewhat effect me. But still as I lie scarcely breathing and address you, I do it with my soul filled with joy. Oh Friend to my soul most dear this is out less this payment. filled with joy. Oh Friend to my soul

"February 24, 1836. Dear Brother,—Since you left, no adversity had befallen us, until the month of January last, when our brother-in-law was taken sick, and on the 23 day of Feb. breathed his last. Having kept him until the next day, a great number of his friends being present, we buried him. This is indeed a severe affliction to us. Now, dear brother, I will relate to you the state of mind as brother, I will relate to you the state of mind as he related it to me, as he lay on the border of the grave, his soul was filled with joy, and it was in this state of mind that he breathed his last. And frequently did he say, "the thought that I am about to enter that holy place above, that true resting place causes me to rejoice exedingly."
While suffering under the pain of his disease,

and while his body wasted away, he would say, and while his body wasted away, he would say, "as I am soon to rest, I regard not these suf-ferings; they are a matter of but little conse-quence, while this rest is in view." He fre-quently, addressing the members of his family would say, "humble yourself low and submit them to Christ." He addressed his friend Jahish-tambi, and said, O that you would re-ceive this holy word into your heart, that you also may go to be with Jesus, and that we may there dwell together.—He also addressed his wife and your wife in words of a similar nawife and your wife in words of a similar na-ture. Speaking to his children, he said, root out and turn from the evils which are in your earts. hearts.

* They were written in Choctaw and translated here

SPLENDID OFFERINGS.

AN APPEAL ON BEHALF OF MISSIONS.

In a letter lately received from one of my old fellow students, now laboring in Surat, he says,

—"Reached Pallytauna, a large town near the foot of the Shutnuy Hills. The highest of these is crowned with an immense number of Jain temples, which we visited. We had seen no such splendid architecture in India, and could not but reflect with sorrow on the vast sums of receive that have been expended, and are still money that have been expended, and are still expended, to delude the people and keep them in darkness. The ascent to the mountain is about two miles and a half, and very steep and difficult in some places. The temples and gods on the mountains are innumerable, and several new temples are constructing by a rich native in Bombay; and it is said they will cost several

lacs of rupees."

A lac is one hundred thousand, and a rupee is worth about two shillings English money

that one lac of rupees is just ten thousand pounds; consequently, if the rich native at Bombay ex, pend five lacs of rupees on these Jain templesthat will be fifty thousand pounds, nearly as much as the whole Christian world sent to the London Missionary Society last year, to convert hundreds of millions of sinners to the faith of the gostel!

of the gospel!

Mr. Swan tells us of rich Mongolians, who make expensive offerings to their idols; and other missionaries have noticed uncommonly large sums devoted by opulent heathens to the support of idolatry; but the most expensive project ever devised, to be paid out of the purse of one man, is that which the sacred historian records about the intended destruction of the Jews. Esther, chap. iii. 8, 9. "And Haman said unto king Ahasuerus, there is a ceratical expension of the control of th ain people scattered abroad and dispersed among the people in all the provinces of thy kingdom, and their laws are diverse from all kingdom, and their laws are diverse from all people, neither keep they the king's profit to suffer them. If it please the king let it be writsuffer them. If it please the king let it be written that they may be destroyed, and I will pay ten thousand talents of silver to the hands of those who have the charge of the business to bring it into the king's treasuries." This he proposed, says Doctor Gill, to prevent any objection that might be made from the loss of tribute paid by these people to the King; and this was a very large sum for him to pay out of his own estate, it being near four millions of our money. Brerewood, who wrote on ancient weights. &c. computes it to three millions seven hundred and fifty thousand pounds sterling. This is a most astonishing sum, far beyond what most of our richest bankers ever realize, and far more than all England and America, and far more than all England and America two of the most powerful nations upon earth can raise in a whole year for the spread of the can raise in a whole year for the spread of the gospel! Who can think of this without a feeling of horror? What—shall the devil have vo ing of horror? What—shall the devil have varies—one giving ten thousand pounds to uphold idolatry, and another devoting millions to destroy the Lord's people—and the souls of Christians be shrivelled up in a nutshell?

I know that the Saviour has his friends too,

and perhaps they are more numerous than they have ever been. Some of them have displayed nave ever been. Some of them have displayed a noble zeal for their Master's glory, and their record is on high; others have been equally devoted and their record is on earth, One is, the poor widow who east in two mites into the reasury. Christ saw her, and took particular notice of what, she east in; he also took par-ticular notice of what she had left in her purse; and it is which seems to have drawn forth his con mendation, "She hath cast in all that she had. Now the eye of Christ, is as vigilant and piercing this day as it was 1800 years ago; and however men.may forget it.yet they ought to be remind-ed that Christ looks at what remains. There are too many mites given,—not by poor widows, but by rich husbands, and by rich wives, aye, and by rich widows too, and Christ knows it; and when it shall be said, "Give an account of thy

stewardship, for thou mayest be no longer steward," then the reckoning will made. One pious friend of mine, when his wife was restored from a dangerous illness, sent a sum One pious triend of mine, when his wife was restored from a dangerous illness, sent a sum of money to build a chapel in a heathen land. This fact is worth recording, and I hope it will meet the eye of those whose partners have been restored to them, but no return made to the great Physician.

great Physician.

This same friend, when an unexpected in crease of money came to him, immediately devoted a sum to build another chapel in a heathen land. Oh! how many things of this kind would occur, if all who are "increased with goods" were to imitate this example.

Another friend, on hearing that his property

had been preserved, while many around his has been ruined by fire, immediately became supporter of a native teacher in India. The at once to commemorate the events, and t show forth the praises of his Deliverer.

In pursuing plans for the extended and ex-tending operations of the Missionary enter-prize, we find that a greater amount of funds is necessary than has yet been contributed; but many hands and towness and have the many hands and tongues, and hearts are at work, and marvellous results will follow. Of this we have no doubt. It has lately came to our knowledge that several families are pursuing Mr. G. Clayton's plan, of each member subscribing one farthing a-day. More will adopt it; and if only one or two congregations take it was rule, and it measures it will propose take it up warmly, and it succeeds, it will operate like electricity through the length and breadth of the land, and a million per annum will be of the land, and a million per annum will be raised for the Missionary cause before the preraised for the suissionary cause of the series of the seri has some favorite yours. Amen.

From the Fermont Chronicle.

LETTER FROM THE SANDWICH ISLANDS.

WAILURU, MAUI, Sandwich Islands, Oct. 26, 1835.

Dear Brethren and Friends,-In the autum of 1833 I gave you some account of changes which had then recently taken place in the prospects of the people of these islands. This I did that you might know how to pray for us, and that you might not be discouraged, though called upon frequently to reinforce your breth-ren now in the field. Be assured, my dear friends that the god of this world, who so long held undisturbed possession of these islands, will union of the Lord Jesus Christ ferred to the dominion of the Lord Jesus Christ. I feel more than ever assured that God will overrule the movements of the enemy of souls to promote the interests of his kingdom. This is apparent already, and the day of God may show that the very means employed by Satan to destroy the church at these islands, proved to be the very means of saving her.

You wish to hear "good news from a far country," to be cheered with intelligence of means in the hosping of your prethren in this ferred to the don

success in the bosoms of your brethren in this distant field. Be assured our hearts would beat with emotions of gratitude and joy, could we tell you of displays of grace in the conversion of multitudes of perishing sinners. We do hope to be able soon to inform you of the progress of revivals. We labor in cheerful progress of revivals. We labor in cheerful hope. Never, I presume, did your brethren and sisters feel more like laying out all their strength for the conversion of the people than now. The gospel is preached at more than our fourteen stations, every Lord's day; and though fewer attend than once, yet our congregation, are very respectable, and those who attend to do so from choice, which has not always been the case. We are also preparing books as rapidly as possible. The New Testament has been printed several years, and a new and improved edition is nearly printnew and improved edition is nearly print-ed, and will soon be ready for circulation. Nearly one third of the Old Testament is in Nearly one third of the Old Testament is in print, and other portions are in a course of translation. A few tracts and short sermons are printed and others are preparing. They have also a semi-monthly paper, which obtains no small number of subscribers. We are also doing a soul deal at teaching and or this other. We are also ing a good deal at teaching, and on this subject you will allow me to enlarge somewhat, because I think I perceive a spirit of jealousy arising in your minds, rather I should say, in the minds of some means. e minds of some portion of the Christian com-unity, lest your brethren should devote tomunity, lest your brethren should devote too much time to schools, to the neglect of preaching the gospel. I remark then, (1.) Those of us whom the Saviour has put into the ministry would gladly devote our exclusive attention to the great and good work of preaching the gospel of the blessed God. But can we, may we do this, till you send us teachers, and physicians, and men and women who shall entirely relieve us from the care of instructing the people in the arts and usages of civilized life? One physician for five islands, and 120,000 people; and not one school teacher, nor mechanic, and a single lady to instruct in the manufacturing of cloth, you surely need not be told is rather a stinted supply. But such is the supply at the

sandwich islands. While this is the case we must teach a part of the time, because (2.) at present there is a distressing destitution of intelligence among the people. You have certainly been mistaken in your estimation of the state of the people in this respect, I have been mistaken, and probably we have all of us. The people are not addicted to reading. Of those who can read, very few indeed read under. people are not addicted to reading. Of those who can read, very few indeed read understandingly, and I have no doubt that no small part of our instruction is lost because the people are so exceedingly ignorant that they do not, cannot understand what they hear, and you will at once perceive, that unless the people become a reading people, our labor, in translating the book of God, and giving them other books will be in great received. other books, will be in a great measure lost. We must therefore teach, because (3.) we be-lieve that Christian education is to "know Christ and him crucified." Christian education is what we labor to impart. We wish them to become acquainted with the word of God—to understand its precepts and its doctrines, and breathe its blessed Spirit. Godsanctifies his people through the truth, and while we see so many, ven in the church, who can scarcely read, an who are more ignorant of the doctrines of the Bible than your children of ten years, will you not smile on us, and bid us 'God speed,' while

we devote a part of our time to directly teach-

ing the ignorant?

Your brother, J. S. GREEN. STATE OF RELIGION IN LONDON. The Rev. B. N. Noel has addressed a letter to the Lord Bishop of London, entitled, "The State of the Metropolis," in which he states, that there are at the present time in London, and in its vicinity, 500,000 Sabbath breakers, at the very least, living in total neglect of the restraints of religion; of whom 10,000 are enstraints of religion; 20,000 whom 10,000 are enstraints of religion; 20,000 whom 10,000 are enstraints of religion; 20,000 which to be stated to cambing. slaved to gambling; 20,000 subsist on beggary as a trade; 30,000 eating the bread of theft and fraud; above 100,000 habitual gin-drinkers, and 23,000 of them in the course of the year picked up drunk in the streets; and lastly, 100,000 giver up to systematic and abandoned profligacy. In view of this state of things, the British critic says: "It was, we most certainly cannot say with approbation,—but still without any overpowering surprise, that we found Mr. Noel calling upon the Bishop of London to venture on 'a brave neglect' of ordinary principles; to burst through the tramels of established usage; to cast of all encumbering notions of the church's dignity; and, if need be, to call forth other Whitefields and Hills from among the ministers of the Establishment; in order that the voice of God's wisdom may cry in the street, and in the market place, and in the fields, and on the hillside, beneath the canopy of heaven. And it such men are not to be found within the pale of the Establishment, why, then, adds Mr. Noel, necessity has no law, 'Christ must be preached to perishing sinners. Before this necessity, al forms, however venerable—all rules, however forms, however venerable—all rules, however salutary—must give way. And I venture to entreat your Lordship to send forth, among the people, Methodist or Congregational Mission-aries: or any good men, who may, by the bless ing of God, be the means of saving souls' [Churchman.

A CONSECRATED TOWN.

A Missionary of the A. H. M. S. after giving an ac ount of a season of peculiar religious interest in his church, relates the following history:-

enarch, relates the bollowing instory:—

One fact has been several times related to me, respecting the early history of ——, that I have thought should not be entirely lost. If you should think it worth a place in the Pasor's Journal, you are welcome to put it the In former years, when all this region h

scarcely begun to feel the tread of human fool scarcely begun to feel the tread of human foot-steps, except those of the savage, two good men came here looking for land, with a view to purchase. The bones of one of them are now reposing quietly in our grave yard; the other is some thousands of miles distant. They started early in the week, from some nearest, although a remote settlement. At length, in the latter part of the week, having penetrated far into the forest, with their food in their packs on their backs, they found it impossible to remove their backs, they found it impossible to return to the settlement, to keep the Sabbath. What should they do? The command of God was solemnly binding on thom, and must not be broken. It appears that they had not forgot ten to provide spiritual as well as tempora food, but had put up a *Bible* among their pro-visions. They knew that God would as readily visions. They knew that God would as readil accept of their worship in the deep forest as i the village sanctuary. Consequently, erected a shelter of barks, and made it a venient and comfortable as time and circum stances would permit, and there, in reading singing, praying and praising God, they passed that holy day, which God intended should be and to them indeed was an emblem of heaven; and more than an emblem—a little portion of heaven let down to comb. down to earth!

In the ardor of their prayers and praises, it In the ardor of their prayers and praises, it occurred to their minds, that "this is the interesting time to consecrate this town to God, and pray him that men of prayer and faith might live here; the glorious Gospel be preached in its purity; the Holy Spirit be poured down, and their sons and daughters be fitted, one generation after another, to praise and glorify God in the church below, and qualified at death to be received into the church above."

| Samo, and St. Committee have alread granted libraries to the amount of \$1,000 for the occan, and \$1,000 for printing Pilgrim's Presented; and the Committee have resolved appropriate \$1,000 for printing Pilgrim's Presented; and the Committee have resolved appropriate \$1,000 for printing Pilgrim's Presented; and the Committee have resolved appropriate \$1,000 for printing Pilgrim's Presented; and the Committee have alread granted libraries to the amount of \$1,000 for our internal water.

The claims of the Bird have alread granted libraries to the amount of \$1,000 for our internal water.

The claims of the Bird have also been presented; and the Committee have alread granted libraries to the amount of \$1,000 for our internal water.

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The claims of the Bird have also been presented; and the Committee have alread granted libraries to the amount of \$1,000 for our internal water.

The first settlers commenced privately and publicly the worship of God in their log cabins—the fact of the town being thus consecrated to God, has often been related, with all its thrilling interest, in many of their prayer meet-ings; the Gospel has been preached here by ministers more than in any other town in able ministers more than in any other town in the county; on, or very near the spot where they built their temporary sanctuary of barks, our decent and comfortable meetinghouse has been erected, partly by aid of charity from the city, as it was needed in the very early part of the settlement; and in it, the largest Presbyte-rian church, I think, in the county, is now worshipping God every Sabbath; and far the greater parting of the yearly in the

It is computed that fifty human beings every It is computed that fifty human beings every minute are launched into eternity. If this statement be correct, at least one changed worlds while this short paragraph was being read. We will suppose he had been horn and raised in a heathen land, but towards the close of his life he heard the joyful sound of salvation through Christ Jesus; that he was born of God, that he has entered upon the happiness of heaven, that he now stands upon Mount Zion with the much result when you was very this the heaven, that he now stands upon Mount Zion with the much people who say worthy is the Lamb to receive power, and wisdom, and strength, and honor, and glory, and blessing; for he was slain, and has redeemed us to God by his blood out of every kindred, and tongue, by his blood out of every kindred, and tongue, and people, and nation. And above them all he exclaims, with rapturous joy, my parents were heathens, I was born a heathen, I lived a heathen, and such I should have died, had not a minister of Jesus visited the poor benighted land where I resided, and preached Christ and him crucified; and through his instrumentality I have been saved from the dark pit, and brought to the society of all the holy. We shall suppose this the only human being saved suppose this the only human being saved through the instrumentality of that missionary, taker a lafter a long life of privation and suffering—did at the

Sandwich islands. While this is the case we | for naught? or did those, who, by communicating of their substance, enabled t to enter upon and occupy his field, but squan der their property? But others, while you were reading the abov

But others, while you were reading the above paragraph, have been ushered into eternity. See here is one just lifting up his eyes in hell, being tormented in that flame—he was born a heathen, he lived a heathen, he never heard of Jesus and his great salvation, he died a heathen, he is a companion of devils and damned spirits, the worm that never dies begins to gnaw his soul, the flame that shall never be quenched has kindled upon him, and in bitter agony he cries:—"Those who enjoyed the means of grace, and professed to be the servants of Christ, made no exertions to send a missionary Christ, made no exertions to send a missionar, to the benighted land of my fathers. Had they obeyed the last command of their risen Lord, might have heard of Jesus, I might have be lieved in him, I might have now been a pur-spirit before the throne of the Father of lights

spirit before the throne of the Father of lights, but now I am lost—forever lost."
Reader, what have you done to save the perishing heathen? Are you a Christian? when you take the vows of God upon you, and acknowledge Christ your king—you promise to obey his commands, and has he not commanded that his gospel shall be preached to every creature? Who are to see that this commandment shall be obeyed? His church—every individual member of it is bound by the most solemn obligations to see to it, that the gospel shall be preached to every creature. And does not conscience tell you that 'you are willy in not conscience tell you that you are guilty in this matter, while you have been surrounded with all the comforts of civilized life, enjoyed all the privileges of the gospel, have you not forgotten your poor brother who is dwelling in the dark region and shadow of death, where dark region and shadow of death, where gospel has never shone? and you have the your own case and comfort, although ought your own ease and comfort, although undreds of millions of heathens are perishing you have not once attempted to lend a misera-ble fellow being a helping hand. For many years Missionary Societies have been carrying on their benevolent exertions to win the hea-then to Christ, and under the blessing of heaven isands of these benighted beings have been brought into the fold of Jesus, Yet hundreds of millions still dwell in darkness, and while you have squandered hundreds, perhaps thouands, on the pleasures of the world, yet you, professed follower of the Lamb, have not iven one cent to effect that glorious end for which the Lord of glory died. And have you which the Lord of glory died. And have you no fear that at the great day the blood of heathen that perish shall be required at your hand? What shall you answer, when Christ on the throne shall point you to millions on the left hand who never heard the joyful sound of the gospel, and say, had you done your duty, some of these unhappy beings would now he numbered with the glorious throng who shall live with me forever, but you spent that which I committed to your trust in ornamenting your committed to your trust in ornamenting you dying body, or in encouraging your children in the paths of sin and folly, and you wholly neg lected the poor benighted heathen for whom shed my blood, what will you nower? Oh will not shame and confusion cover you and will you not then see your selfishness in its true light? Will you read this article, and lay it aside, determining to pay no heed to the admonition? or will you vow in your heart before the Lord, that you will give liberally to aid in ng those for whom the Lord of glory died wer to Goo. - Cumb. Presbyterian.

PRESENT STATE OF AM. TRACT SOCIETY The Executive Committee of the America Tract Society feel constrained to call the atter tion of its friends and supporters to its presen

tion of its friends and suppose, pecuniary wants.

At the close of the Society's year, ending on the 15th of April last, the Treasury was short of meeting dues in the sum of \$2,305, 03.

That sum is now increased to \$12,056 77, for which the Society's responsibilities have been shown in the sum of the sum o

which the Society's responsibilities have been for the time being assumed by individual members of the Committee.

While such is the deficiency of the Society's means, its plans were never so enlarged, nor the fields of promise opened before it so extensive. The circulation of the Society's standard Evangelical Folumes' is exciting so deep an interest in our large cities and towns, and throughout the community, that the stock in the Society's Depository must be greatly increased, as well as new volumes added, to meet reased, as well as new volumes added, to me the demand. And besides supplying famili-churches, and associations, the most urgent a least, spread before the Society and entertain pears, spream netere the Society and entertained at its last anniversary, are still pressing for the supply of our shipping, steam and canal boats, on our maritime and internal waters, with Li-braries, involving a probable expense of not far from \$30,000; and for which the Committee are ratified to observe that *ladies* have commend abscriptions of *len* dollars each, in the he hat others will do the same to the number 3,000, and thus complete the amount. As

the ocean, and \$1,000 for our internal waters.

The claims of the Blind have also been pre-

Society's year for obtaining the sum of \$35,000, which the Society at its last anniversary rewhich the Society at its last anniversary re-solved to attempt to raise the present year for foreign and pagan lands, a sum judged the least the Society could consistently attempt to raise, and which many who took part in the meeting, in view of the wide openings abroad, were anxious to increase to \$45,000 or \$50,000. Of the \$35,000, the Committee have already designated \$3,000 for Russia in passage to the designated \$3,000 for Russia, in answer to the call of Rev. Mr. Brows, now in this con from St. Petersburg; and the whole amount from St. Petersburg; and the con-ceived for foreign distribution since the com-mencement of the Society's year is but \$3,-

The Committee cannot but further invite the attention of the friends of Zion, of every name, to the duty of personal activity in Tract and volume distribution. These publications themselves God is greatly blessing, and the prese tation of every copy gives a happy opportunity for a word of affectionate warning, or counsel, by which individual Christians may do much, through the divine blessing, for the eternal wel-fare of men. It is to be hoped especially, that the circulation of volumes, which are furnished at cost, will be voluntarily undertaken by Chrisians in every part of the country, and prosecuted till all the accessible population ar

them shall be supplied. The Committee would still further invite the attention of the friends of the Society to the last Annual Report, containing a mass of interesting facts and documents bearing on each department of the Society's operations, and devidences of the superadded blessing of the Holy Spirit, which must warm and cheer every evidences of the superadded blessing of the Holy Spirit, which must warm and cheer every Christian heart.

now presents at once a most encouraging and urgent claim for their prayers, their personal efforts, and their liberal contributions, which may be directed in any channel of the Society's operations, according to the will of the donors.

By order of the Committee,
James Milmor, Chairman.

William A. Hallock, Cor. See.

O. EASTMAN, Vis. and Fin. See,
New York, 150 Nassau street, July 18, 1836. low presents at once a most encouraging and

'The Society's Family Library now consists of Doddridge's Rise and Progress; Wilherforce's Fracti-eal View; Edwards on the Affections, with Flavel's Touchstone; Bunyan's Pilgrim's Progress; Baxter's as these.

Rest; Baxter's Call, Dying Thoughts, and Life; Life of Brainerd; Life of Martyn; Alleine's Alarm with Pike's Religion and Eternal Life; Pike's Persua

Lucia land

with Pike's Religion and Eternal Life; Pike's Persuasives to Early Piety; Pike's Guide to Young Disciples; Life of Payson; Nevin's Practical Thoughts and
Thoughts on Popery; and a volume on Infdelity, comprising the standard treatises of Soame Jenyns, Leslie,
Lyttelton, Watson, and others.

The Society has also published Henry on Meekmess, Flavel on Keeping the Heart, Keith's Evidence
of Prophecy, a volume on Intemperance, Life of S.
Pearce, Life of Kilpin, Life of Page, Mather's Essays
of the Good, the Young Christian, Mother at House. Pearce, Life of Kilpin, Life of Page, Mather's Essays to do Good; the Young Christian, Mother at Home, and Child at Home, by Messrs. Abbott; five choice books for the young by Mr. Gallaudet; four number of a series of Youth's Biography; and has several other valuable volumes now stereotyping or in progress.

SABBATH VIOLATION.

Be sure and wind up the clock on Sunday! I passed the night in D-, with an enerprising citizen, and in the morning as he was stepping into the stage to be absent for a week, he said to his wife, 'my dear, be sure and wind up the clock Sunday'. He was a good citizen, and believed his listile, and had ofter read the divine direction about the Sabbath. 'In it thou divine direction about the Sabbath. 'In it thou shalt not do any work.' I wonder he had not said be swe and have all your little matters adjusted before the Sabbath, that you and the children may spend the whole day serving God, and preparing for eternity. But instead of that he said, 'be sure and wind up the clock Sunday.' This direction run through my mind for hours, and as the thought expanded a little, I found my friend D—— was much like other people, reserving many little things to be done on the Lord's day. I thought as I passed the streets, that I could see many long beards that were to be cut Sunday, and many counting the time till Sabbath, that their boots, shoes, and clothes might be brushed. I could see others clothes might be brushed. I could see other accustomed to look up their stray sheep or cat-tle, to walk around their distant fields of grass and grain, to see whether the fences were all safe, or to learn whether the flocks and herds did not need some attention that could not be well afforded on any other day. Others make the Sabbath a delight because

they can hear and tell the news as they go t and from the church, and at the recess, and ir the family circle after their return. They really learn more upon the Sabbath than they do from their visitors, periodicals, and books, the other six days. A worldly man once said, 'I love to to church, it is such a capital place to hear

Many secular plans are devised about the house of God. Appointments are made to Many secular plans are devised about for house of God. Appointments are made for visiting; errands are done to save time; friends meet and exchange their messages of love and friendship; pleasure bonts, pleasure conches and horses, are in great demand upon the Lord's

Many who find disease creeping upon ther Many who find disease creeping upon themselves or their children, wait till Sabbath, and then seek medical advice, so that many physicians and apothecaries must do twice as much business as upon other days. It is not strange for the sick to see multitudes of pretended friends upon that holy day. They are left without consolation or aid six days, but on the without consolation or aid six days, but on the seventh their rooms are crowded to suffocation, and many a sufferer has lost his life by this pe-riodical kindness.

Most of our courts set Monday, and I know

one eminent lawyer who will go Saturday, or will not go till Monday, and he is exerting a will not go till Monday, and he is exerting a most salutary influence upon the bar, in that whole region. Others both judges and lawyers, (some standing high too in the church.) do not 'remember the Sabbath day to keep it holy,' but in sight of the common people who look up to professional men for example, ride across their country on the Sabbath so as so be ready at Court

The Jews used to make the day previous day of preparation for the Sabbath, but w strangely reverse it, and make the Sabbath day of preparation for the week, and also time to bring up numerous little arrearage that are deferred to some more leisure day.

This systematic Sabbath breaking, has come so common, that if the best of your rea ders will examine themselves carefully, the will find some form of this sin habitual.

DEARTH OF REVIVALS.

What is the Reason? In some churches there is a constant spirit of religion. We mean, a spirit which leads Christians to continual prayer, to constant effort, which produces humility, love, and a well tempered zeal. Every commuion is a season of tearful joy—deep and tender feeling, and at every such season, numbers join themselves to the church. Meetings are always solemn, and all the region about such a church feels that there is a high reality in religion. Then there are other churches where Then there are other churches where the ordinances of religion, exist, and beside them, hardly any thing else. Meetings are thin, preaching without effect, the few scattering additions which are made to the church,

but just redeem it from absolute decline in num-bers. What is the reason?

If every pastor who reads this would pause and enquire solemnly of himself—is my un-faithfulness, my prayerlessness, my unbelief, the reason?—if every church member should the reason?—If every church member should seriously ask am I doing the least thing to promote a revival—is my example favorable to it —am I praying for it, expecting it—do I even had any such faculty. They were sunk into the most degraded and loathsome sensuality. The most disciple. But he found an unless their reason than these islanders? And yet it is scarce—by twenty years since they began to learn that they had any such faculty. They were sunk into the most degraded and loathsome sensuality. The most disciple. But he found an unless their reason than these islanders? And yet it is scarce—by twenty years since they began to learn that they had any such faculty. There was cold and cruel neglect. There was the lofty and forbidding look. The rejected and loathsome sensuality. The most disciple. But he found an unless their reason than these islanders? And yet it is scarce—by twenty years since they began to learn that they had any such faculty. There was cold and cruel neglect. There was the lofty and forbidding look. The rejected and loathsome sensuality. The most disciple. But he found an unless their reason than these islanders? And yet it is scarce—by twenty years since they began to learn that they had any such faculty. The most disciple. But he found an unless their reason than these islanders? And yet it is scarce—by twenty years since they began to learn that they had any such faculty. There was cold and cruel neglect. There was the lofty and forbidding look. The rejected and loathsome sensuality. The most disciple. But he found an unless the provider of the providers and the faculty of the providers and the faculty of the providers are the faculty of the providers and the faculty of the providers and the faculty of the fac

ROSTON RECORDER. Friday, July 29, 1836.

A. B. C. F. M. received during the week ending 26th

Donations at this rate through the whole of the financial year now closing, would have answered all to their welfare, than the same of ardent spirits. And the purposes of the Board, and nothing more. The instead of giving a soft appellation to their enemy, of the next year will demand a still more liberal supply, not only to meet the deficiencies of the present year, but to sustain the still more extended operations of the Board.

The churches do not yet understand how abundantly the Lord is commanding his blessing upon their Foreign Missionary labors, and therefore they do not vet know how much they can profitably expend in that department of his service. When they do, they will be astonished at their backwardness.

ly universal. We think there are few, even of noto-The Committee feel that, to all who look for rious violators of this institution, who have not, after the redenuption of this fullen world through the instrumentality of God's people, this Society and danger of their course. It is of the first consequence that this universal conscience should have all the light and all the power possible. And it is the no effort to accomplish this. It is her business to set this institution on high, and to cause it, as far as she can, to shipe before the world, not only as an institution of divine authority, but as one of the powerful and efficient promoters of all the precious interests of the human race.

We rejoice in the various recent movements on this

1. Dr. Beecher's speech at Pittsburgh has been reeived with great favor by the Christian public. We rejoice that this spirit-stirring appeal has been thrown y the religious, and even by the political press, upon the consciences of so large a mass of the population of the land. It argues well when there is any agency, by which, so much impressive and powerful truth can e made to reach so many minds.

2. We notice too the resolutions of some of our nost influential ecclesiastical bodies. Their language is expressive of the highest estimation of the value the Sabbath and of strong purposes to stand by it as a most beloved and precious institution of God. And though we are aware that resolutions merely are nothing but smoke, still we cannot but believe, that those who passed them have been awakened to a deeper sense of the value of the Sabbath, and that many who read them will not read in vain.

3. One of the most interesting features in this revi val of incerest in the Sabbath, to the views which have been taken of the question of the propriety of a Christian's possessing capital in establishments which violate the Sabbath. It has been brought to light that a vast amount of Christian capital is employed in such establishments.

A speaker, in the recent debates in the General Assembly, said, "there were more than six thousand persons violating every Sabbath, upon the rail roads in Philadelphia, while a gentleman is sitting within a few rods commenorating the death of Christ who owns stock enough to stop the whole." Another speaker said, "if you pronounce the holding of such stock a gross immorality you lay the ground for our church sessions at once to arraign 40, 50, or 100 members in a single church." "More than half the stock," says the Editor of the Cincinnati Journal, "of all the steamboats running on the Lake from Buffalo spoiling the garden, while a troop of saveger to Detroit, is owned by professors of religion." Said another speaker, "We have members I suppose i all our churches who hold stock in rail roads and canals or in steamboats which run on the Lord's day.

One good result of the recent Sabbath movement has been to bring these facts more prominently into view, so that the whole country may know bow much Zion has to do in the pulling down of her own inst tutions. And they have shown too, how much Christian owners of such stock may do in preventing Sabbath violation. "There sits one," said a speaker the General Assembly, (pointing to Judge Stuart, of Detroit,) who took a manly stand at the commence nent of this evil. He is the President of a rail road mpany and largely interested in its stock, but, from the very start, he exacted a pledge that the cars should not violate the rest of God's day. The Directors were worldly men, but they saw and felt the proprie ty of the ground he took; they respected his integrity and assented to the pledge." Another member said, "he had been assured by one of the largest stock owners in New York, that Christian Directors in eablishments of various kinds were only waiting for ecclesiastical bodies to take decisive ground, to act

themselves in the most energetic manner." We are glad to have it seen, on the one hand, how r the wealth of the church has been concerned in the in in question, and on the other, to have examples presented of Christian decision and self-denial in reising to employ capital in Sabbath breaking establishments, or withdrawing it from them on conscientious grounds.

The question of the employment of property when must inevitably aid in trampling on the Sabbath, is ne that demands serious and thorough investigation. Its faithful discussion and correct decision will go far in correcting some of the tremendous evils which no exist in relation to this subject.

4. We will only add that we find another interesting fact in that the church herself receives a full share of the rebukes which have been recently administered on this subject. The facts disclosed in the discussion in the General Assembly, and which reach us from other quarters, show that the church has much to do within her own borders. The power of redeeming the Sabbath from the unhallowed treatment it receive lies with those to whom God has committed the care of all his institutions. The church is their guardian. Let all embraced in her holy covenant build each the wall, which is broken "over against his own house," and the glory of the Sabbath would return, and the value seen in showers of spiritual blessings.

POWER WELL EMPLOYED.

Mr. Spaulding, from the Sandwich Islands, under de f Nov. 1835, thus writes. "At the Society Islands rigid and wholesome laws are now enacted against the nanufacture, sale and use of ardent spirits. After aving been almost irrecoverably ruined from its effects, the nation has at length awakened to their danger and fled to the law for protection."

What people on earth are making a better their reason than these islanders? And yet it is scarce- of that same disciple. But he found an unfer in every direction among these islands. An eve witness of their condition when the gospel first arrived With what terrible power he launched the missiles there, declares, "that there was the fairest prospect truth against it. It seemed the guilty would be of of a total extermination of the population, if something was not done to stay the destructive influence of vice." But it has been stayed. And one among the thousand pleasing testimonies of this, may be found in the quo- ty must be a pattern of virtue. So it appeared as tation at the head of this article. These islanders have perceived that there was not a more deadly foe commending certain excellencies he was supposed to possess, and the propriety and perhaps profit of a moderate intercourse with him, instead of all this, they have just shut the door in his face. The fact is , these islanders are not guilty of such folly as to let a venomous serpent creep about their dwelling, while they amuse emselves and their children with admiring his bright scales and sparkling eyes, in the soothing ass rance Our rebukes have fallen upon none but the that if they did not make too free with him he would conduct is hostile to the honor of Ziou, and a baff do them no injury. They leave this kind of wisdom to to the progress of truth and holiness. It is no to the enlightened of other parts of the earth, while, like upon Christianity to show how its professed into beings of reason and common sense they forbid the do it fatal injury. We stand rather for the defeate serpent all access to their dwellings. They have the gospel when we rebuke inconsiste found out their foe, and in the true use of the judg- tians. We vindicate the religion of Christ when ment with which they are endowed, treat the foe acording to his character. We are glad to see the power of law employed life, yea the privacies of the heart, its holy and h

against the public enemy. We are glad to see civil enly spirit. And we vindicate scriptural picty. authority in array against an agency as deadly as any we say that that religion is superficial, is worthle can be against all that is valuable in civil society. a fatal delusion, which, while it shines as seed And we cannot but think if some of this power in our "afar," is robbed of its loveliness upon nest own country were so employed, more good things tion; which glitters in the public eye, but loses all high and solemn duty of the church of God to spare than are now spoken, might be said of us. And this among others, that we had magnanimously followed the example of one of the smaller kingdoms of the pa
Would clothe one in the beauty of holiness, act by the control of the smaller kingdoms of the pa
would clothe one in the beauty of holiness, act by the control of the smaller kingdoms of the pa-

We saw the other morning, the United States reve- It glories in producing univer at leveliness of ch nue cutter, lying like a well-fed duck, upon the bo- ter. It stretches its sceptre over the entire namsom of the waters of this harbor. At the expense of let him therefore, who does not manifest its part some thousands a year she guards the public revenue sanctify and adorn his character, as well away We are particularly interested in such facts from fraud and evasion. The revenue must be guard- as before the public eye, be alarmed, lest, as yet ed, because the power of the state and consequently knows nothing of its redeeming power.

,the happiness of the community is coervation of national wealth. So then ex gler is an enemy of the public welfare, and the flies on his track with a speed which defease

commence are to Me

But while the cutter flings her canvass to the and rushes after that enemy of the public the shape of a smuggler, lo! a stately sha over the bay and, groaning with her burde majestically up into the harbor. Her cargo the precious fruits of human skill and ind hogsheads of West India Rum! That this an enemy of the public welfare, that it with all the forms of human happiness, wrought more ruin in this land than all her combined, are propositions that defy de direct, inevitable result of the use of this artifill the land with brawls, riots, robberies and and its households with drunkenness w erty and anguish. It tends to break up all socia prostrate all the barriers of law, set fire to all the lent human passions and whelm all in blessedness, domestic, civil and religious, in a ing fiery tide of ruin." The rulers and the the land know it to be so. The Attorney Gen the United States, says, the amount of loss country from the use of ardent spirits cannot be thad \$100,000,000 annually. Now it seems to a employ national power in the prevention of natical calamities is to do things wisely. It is to do the they are done at the Society Islands, if that be thing worth considering by this enlightened a But to employ the arm of power to prevent na injuries by revenue and other frauds, while spirits are suffered to roll their waves of flan the land, seems like the commander of garrison dering his force to drive out the swine which we bursting in at the postern.

THE TWO ASPECTS

As we saw the mansion at a distance, it stood h ore us, one of the most pleasant objects upon wh our eye had rested. The pleasing picture fa however, as we approached. Here rough boards plied the place of a demolished sash, and there; dle of worn out garments occupied a broken pane fallen chimney had left half its ruins on the roof. remainder had dashed the paling in pieces on r they had been precipitated, and were scattered neglected masses on every side. Rubbish of van kinds almost choaked the entrance to the house half-ruined fences and out houses met the eve w er it was turned. This near inspection furnished with a melancholy contrast to the beauty of the distre prospect. Seen from afar, it gladdened the eve, so hand it was a spectacle of desolation

We saw a disciple in a social circle. We wanted pleased with his gentlemanly deportment, the as gracefulness, the winning kindness and condof his manners. All around him, seemed to fee inspiration of his presence and to be made the han

Now for the nearer view. We saw him in the tirement of his own home. We saw him when excitement of the public circle had ceased; when developements of character were natural, and the fore when the real man was seen. He was m asd sour; he was imperious and passionate unkind and disobliging. His family was a differ theatre of action from that of the public assembly the latter be was a player merely, in the former saw the actual character of the man.

Another case. We heard that disciple's pray listened to his remarks as we were with him in meeting. There was spirit and life. There was

ing to condemn. The distant mansion had an imposing But we drew near. We looked at that disciphis weekly, worldly business. The scene was ed. There were defects in the articles he sold, he would have been outraged had the imposition practiced upon himself. He took advantage of plicity and ignorance to make an unworthy exacts He was an hungry wolf to the unfortunate delate The poor man's family was pinched by the unre pressure of his claims. The sons and daughter sorrow and want, knew it was vain to look for the opening of his clenched and covetous hand.

Yet another case. The rich man sought a favor disciple. It would have gratified you to have seen the prompt cordiality with which it was mately There were profuse expressions of kindness. Co ferring the favor seemed even more gratifying the the reception of it.

But the poor man came. The stern severity providence had made him dependent. His heavy and well known sorrows plead for him. He asked a faut

Hearken again. Did you hear that rehale of un sumed by the breath of his mouth. His words were as bail-stones and coals of fire. It seemed that who could utter such withering rebukes against inique stood afar off

But we drew nigh. That disciple is snother the odious tones of perverseness and ill-humor. I domestic jar produces a volley of fretful investi The law of kindness is not upon his lips.

Now if any man should say we have thro pon at Christianity, by the portrait we have drawn. that we have brought contempt upon religion, by " an exposure of unsound character, we say, say, earry into their daily avocations, into the privace lustre in private life.

the world only, but in every scene of dome

July 29, 1836.

THE TRUE S ht the battle. It is easier se, the animating cry "G onally to the requisite hrough it. The Temperance ca atively scarce. We are hap cases where principle on th ot so deeply in the heart as to fices for the presperity of the find in a notice in the Temp ce find in a notice in the Tempe of the temperance movements in the One wholesale dealer in spirits honed the trade, whose annual has \$2,000 on articles of this clandon, has refused a commission of the trade of trade of trade of the trade of tr The above occurred within rard, and similar instances an arrence in other parts of the c
We are happy to add that tely given up their trade in acrifice of more than \$5,000 per as refused 50,000 gallons on co-ent loss of more than \$10,000. Cases like these show the pov " honest in the sacred ca

ZINCIPLES OF COMM Beecher in her " Letters o gion," enumerates the follow Nothing is to be consider sitive evidence in its favor.

il of exerting a powerful influe

2. What has the balance of evid be considered as true, even when osing evidence.

3. That men have the con ey are to blame for believing wr wrong belief is proportioned to interests involved, and to the a

4. That a man's actions in cer of of what his belief is. 5. That when there are two a

them involves danger, and the e obligated to choose the safe cou These maxims are made the me ilt upon the Infidel and Atheist en suffered to speak in its own successfully maintained it, is rn of learning, and the lofty cont ed to see the simple principles h skill and effect in overthe ng the claims of the gospel.

STATE OF THE CH We should state facts were we t ts as these. There are few country. Some forms of ground ed great power, and are gaining g ches the spirit of controvers rit of piety. In others the spirit of ned a mournful pre-eminence, saints are led captive by it. We statements of this kind to a mi But these are sufficient for our

Then let us sound the loud voice ain of the disciples. "Let us sen sloth through all the borders of tify a fast. Let us call the us awake the watchmen of ; berers too. Let us make a gr sed. Let us say to the North South hold not back."

Far be it from us to quench in any mpathy in the declension and the Let our right hand forget its o peace of those that love her. Ti xceptions to the language we ha would, in the spirit of the six ess, point such as use it in and re may be those who cry " the i," " the Temple of the Lord," , are not themselves lively stones ng. We have seen sympathy s aral wastes of half a continent, whi y of it was needed upon the spiritua 's own heart. We have seen object of apparently the sinceres st rebuke, while that pity would in mourning our personal deficie

d more. It does not require a oral energy and self-denial to rais rede, the loud voice of reproach at search or the nation, that is required to of the minor evil passions of or may boldly point our artillery at which surround us, while we have ige to strike one energetic blow 'es within us. Far more easily is crowd, to the assault of o dly face our own, and patient the work of their destruction. grand and exciting in giving one f ONWARD, while there is so not tins of the church or of the nation individual deficiences of charact

> ow, disciple of Christ, we strike not cern you may feel in the general reh of God. We care not how b thies. We rejoice in the depth a emotions of interest in the welfare extent. But we do caution you drawn, by any object whatever re, from the spiritual care and regu mind. While you mourn over de re, see to it that your own soul is Let not care for the church gies which the culture of your ods. Zion's present weakness and to ewing more, than to any other ect of personal holiness. Your zeal good foundation, indeed is not a spin a shadow only, if it be not based on —if it does not originate in a sou nunion with God, and animated wi tiples of the gospel.

tipes of the groups, his, thus, is the point and bearing of tal. Let the present state of the Char r arxistics, that your own vineyard, ar rell kept. If tares have started and a very other field, lot there be at least

community is concerned in the wealth. So then every smag. the public welfare, and the cou flings her canvass to the br human skill and

commander of garrison

ant objects upon which The pleasing picture faded, sh, and there a be ng in pieces on whi trance to the house, whi ses met the eye where to the beauty of the dist t gladdened the eye, seen

ly deportment, the case ndness and condesce d him, seemed to feel the

cle had ceased; when the His family was a different

we were with him in the social and life. There was ap

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gratified you to have seen ith which it was gras

in dependent. His heavy and him Head But he found an unfeeling d and cruel neglect. There ding look. The rejected son painful way with a bleeding

you hear that rebuke of vic he launched the missiles of ed the guilty would be coshis mouth. His words were of fire. It seemed that he ring rebukes against iniquiue. So it appeared as we

life. The tongue that shot e, now gives utterance to all eness and ill-humor. Each volley of fretfal investige upon his lips.

say we have threwn a weebe portrait we have drawn; impt upon religion, by such aracter, we say, usy, verily. spon none but these when or of Zion, and a barrier nd holiness. It is no assoult r how its professed friend religion of Christ when we and its spirit, who refuse to one, into the priva e heart, its holy and hearhile it shines as seen from liness upon near imperublic eye, but loss all is

epirit, is all-pervading. uty of holiness, not before ery some of don rant loveliness of cha over the entire man. And not manifest its power is ster, as well away from alarmed, lest, as yet, in ing power.

sier to unite in the shouts of victory than to sonally to the requisite toil, and go patiently ugh it. The Temperance cause has thousands to g its triumphs, while self-denying laborers are com-A course of Lectures on Future Punishment, delivered at the Baptist Meetinghouse in Cherryfield, Maine. By Wilson C. Rider, A. M. Pastor of the First Baptist Church in Cherryfield, pp. 287. Ellsworth: Daniel T. Pike, & Co. printers. find in a notice in the Temperance Intelligencer, the temperance movements in the city of N. York. wholesale dealer in spirits has recently aban-

One wholesale dealer in spirits has recently abanloned the trade, whose annual profits were not less
has \$2,000 on articles of this class.

Another, a highly respectable commission merhant, has refused a commission of \$500 upon a carhant, has refused a commission of \$500 upon a carhant, has refused a commission of \$500 upon a carhant, has refused a commission of \$500 upon a carhant, has refused a commission of \$500 upon a carhant, has refused a the capeus of his neighbor or his conscience.

Twe young men, both junior partners in extensive
helesale houses, have withdrawn from them, thus
elinquishing all present prospects of wealth, rather
has have any connexion with a traffic justly deemed
to hostile to the public and private welfare of all.

The above occurred within the limits of the first
sard, and similar instances are not of unfrequent ocand similar instances are not of unfrequent oc-

court of the city.

We are happy to add that a firm in Boston have ately given up their trade in wines, though at a macrifice of more than \$5,000 per annum. Another has refused 50,000 gallons on consignment, at a present loss of more than \$10,000.

Cases like these show the power of principle-show " honest in the sacred cause." And they cannot fail of exerting a powerful influence in advancing the

NCIPLES OF COMMON SENSE.

Beecher in her " Letters on the Difficulties in ligion," enumerates the following. Nothing is to be considered as true, which has

positive evidence in its favor. What has the balance of evidence in its favor in be considered as true, even when there is some op-

osing evidence. That men have the control of their belief; that ev are to blame for believing wrong, and their guilt or wrong belief is proportioned to the importance of interests involved, and to the amount of evidence rithin reach.

f of what his belief is. 5. That when there are two alternatives, and one them involves danger, and the other is equally

ising as to benefit, and is also perfectly safe, we

obligated to choose the safe course. These maxims are made the means of a vigorous ault upon the Infidel and Atheist. Common sense at \$500 each. been found a powerful foe to delusions of every to be published in New York by Prof. Bush and Rev. nd. It has stood boldly up in the cause of truth, Albert Barnes, after the plan of Mr. Barnes' Notes on successfully maintained it, in defiance of the the New Testament. The first volume will comprise of learning, and the lofty contempt of those that the books of Joshua, Judges and Ruth. skill and effect in overthrowing error, and sus-

STATE OF THE CHURCH.

ng the claims of the gospel.

e should state facts were we to make such stateas these. There are few revivals of religion Some forms of gross iniquity have ed great power, and are gaining greater. In many the spirit of controversy has consumed the it of piety. In others the spirit of worldliuess has ned a mournful pre-eminence, and thousands of saints are led captive by it. We might go on mastatements of this kind to a much gree ter nam-But these are sufficient for our present purpose Then let us sound the loud voice of alarm," say in of the disciples. "Let us send the rebuke of loth through all the borders of Zion. Let us ify a fast. Let us call the solemn assembly us awake the watchmen of Zion, for they are ers too. Let us make a great, a united, a

Far be it from us to quench in any degree the spirit Let our right hand forget its cunning if Jerube not our chief joy, and if we do not pray for ace of those that love her. Therefore we take ns to the language we have quoted. But would, in the spirit of the sincerest Christian

ess, point such as use it in another direction. nay be those who cry " the Temple of the d," " the Temple of the Lord," who, nevertheare not themselves lively stones in that spiritual ding. We have seen sympathy spread over the ral wastes of half a continent, while the whole enf it was needed upon the spiritual desert of the ner's own heart. We have seen the whole church the object of apparently the sincerest pity and of the est rebuke, while that pity would have been well at in mourning our personal deficiencies, and eveveapon of denunciation have found a fair mark in

And more. It does not require a thousandth part moral energy and self-denial to raise, with a mulide, the loud voice of reproach at the sins of the rch or the nation, that is required to quench only of the minor evil passions of one's own heart. may boldly point our artillery at the abominans which surround us, while we have not the moral rage to strike one energetic blow at the sinful 'es within us. Far more easily can we rush, dly face our own, and patiently go forward decided they shall go on Saturday. work of their destruction. There is someins of the church or of the nation. But one's was gathered, calculates there must have been 37,500

game! as Missionaries to Drugge in the depth and strength of and Payne are soon to embark for Africa, and Dr. motions of interest in the welfare of Zion in her Savage for Persia. extent. But we do caution you to beware of

which they shall be expelled, even to the last of their passed, which strike an heavy blow at the power of pected-I was to have left this evening, three number. If the slumberers in Zion have now bethe battle. It is easier to raise, in any good come a mighty multitude, let there be sleepless vigithe animating cry "Go," than to proceed lance in at least one heart. Let there be one soldier of the cross, firm and true, and be that honor yours.

NEW PUBLICATIONS

The Christian Mirror speaks well of this work, and we should think for the brief attention we have been able to bestow upon it, it was well suited to expose the dangerous errors of modern Universalism.

The Baptists in America; a Narrative of the Deputa-tation from the Baptist Union in England to the United States and Canada. By the Rev. F. A. Cox, D. D. L. L. D and the Rev. J. Hoby, D. D. pp. 476.

THE OLIVE BRANCH is the title of a new publication just issued in this city, under the patronage of the "Methodist Protestant Church." We suppose its patrons are dissenters from the Episcopal Metho dist Church, though we looked in vain for an exposition of their distinctive principles. It speaks of the rapid increase of the friends of Protestant Methodise It is handsomely executed, and promises usefulne to the denomination to which it belongs.

RELIGIOUS ITEMS.

By the Buffalo City Tract Society, \$1,070 have been expended in promoting its various objects and 300,000 pages of tracts have been distributed and 100 copies of Harlan Page. Thirty distributors have been gaged and eleven conversions are reported.

Of 413 under graduates in Yale College, 198 wer communicants at the commencement of the presen year. Of 250 students in Amherst College, 160 ar ofessors of religion.

. In the county of Derby, (England,) a petition had been signed by 200 Post Masters, praying they might be relieved from work on the Sabbath day. In Liverpool, a petition had been signed by 2,500 persons praying that merchants and sailors might not be permited to sail their ships from port on Sundays.

Rev. E. Loomis, of Ohio, has travelled the last year (and mostly on foot) 4,575 miles, preached 297 sermons, solicited funds extensively, besides performing other ministerial labor. The Baptists in Alabama, are endeavoring to raise

\$50,000 for a Manual Labor Institute. Several individuals have given their names at \$1,000 each; others hen suffered to speak in its own simplicity, has al- A new Commentory on the Old Testament is about

alk upon the high places of the earth. We are Nineteen Catholic priests arrived at New York, in to see the simple principles employed with so the ship, Francis Depau, last week. They are des-

> The whole amount of donations to that important institution, the American Seamen's Friend Society, during the past year, was but eleven thousand eight hundred and ninety-three dollars. The largest sum is from New York, \$4,092, Connecticut, \$2,226, Massachusetts, \$1,992. South Carolina and Georgia sea-board States, contributed nothing, while Vermont an inland State contributed \$439.

We notice in a single paper an account of the drowning of five young men while violating the Sabbath; two in New York, one in Amherst, two is Bangor. A statement of the number who perish in a single year, while committing this sin would present us with melancholy and alarming statistics.

The Gilmanton, N. H. Theological Seminary, have recently received \$1,000 from the estate of Mr. Samuel Howe, of Townsend, Mass; also the entire Theological Library of Dr. Samuel Wood, of Boscawen.

erful effort. Let the whole kingdom of God be The Methodist Episcopal Missionary Society has essed. Let us say to the North give up, and to recently received a donation of \$5,000 for Southern or Northwestern Missions.

At a late Convention of Universalists in Massachupathy in the declension and the desolations of setts, it was resolved to establish a Theological Seminary, to promote the spread " of truth and salvation among men." If the principles of the sect are true, this is superfluous anxiety.

In 1796, there were but 20 Roman Catholic Chapels in England and Scotland. At the present time, there are more than 500. In a single county there are 87. Forty more are building and forty in contemplation. Who can inform us how many there were in the United States 20 years ago, and how many

In New Hampshire, more than 2,000 have been

The American Home Missionary Society have received dufing the past year, \$2,113 from the State of Ohio, \$912 of which was from churches in Cincinnati and Lane Seminary.

Rev. I. J. Roberts, of Kentucky, has given himself and his whole estate, worth \$30,000 to the Baptist | Commissioners. Mission to China

No vessel at Oswego, N. Y. is found, lading or unlading on God's holy day. The Albany Presbytery condemns the practice of minister's riding eight or ten miles on Sabbath morn-

crowd, to the assault of other men's sins ing or to fulfil any previous appointment. They have A writer in the Cleveland Messenger, supposing grand and exciting in giving one to another the there were 2,000,000 of Israelites who fed 40 years of onward, while there is so noble a mark as on manna, in the wilderness, and for each an omar

individual deficiences of character, oh, that is bushels daily and allowing one pound to an individual there was 1,000 tons daily. w, disciple of Christ, we strike not at any tender Messrs. Minor and Payne and Dr. Savage, have reorn you may feel in the general welfare of the cently been consecrated by Bishop Moore, of Virginia, th of God. We care not how broad are your as Missionaries to foreign countries. Messrs. Minor

drawn, by any object whatever, even Zion's Society employed a thousand persons in their work, re, from the spiritual care and regulation of your who distributed 109,000 pages of religious tracts to

priests affirm that Catholicism will be undone if these articles, should be executed. They constitute a real and important reform in the Catholic church in Switzerland, and indicate its entire separation from the Holy See.

FRANCE .- Much curiosity and excitement existed at Paris on the 14th and 15th of June, occasioned by re-ports of arrests at Algiers, and also in the French cap-ital. The parties arrested at Algiers were six wealthy and influential Moors, charged with having entered in-to a conspiracy to overthrow the French dominion in e quondam regency. They were in correspondence, is said, with Abdel Kader. On being arrested, ey were conveyed to Bona. They had agents in tris, some of whom had been arrested.

Paris, some of whom had been arrested.

The Imprisoned French Ministry.—In the British
House of Commons, on the 31st of May, Mr. T. Duncombe moved the House of Commons to address the
King to intercede with the French Government for
the liberation of Poliganc, Guernon de Ranville Peyronnet, and Chantelauze, the Ministers of Charles the
Tenth, now imprisoned in the fortress of Ham. Mr.
Duncombe, in a speech which excited approbation. Duncombe, in a speech which excited approbation Duncombe, in a speech which excited appropriation from all sides by its generous spirit, represented the severe hardships which Polignac and his fellow prisoners endured from incarceration in so unhealthy a place as Ham. He asked if their continued imprisonment did not savor more of revenge, than the spirit of justice; and whether the glories of the Revolution of 1830 were not tarnished by such needless cruelty? He quited as precedents for his motion, those of Mr. He quoted as precedents for his motion, those of Mr. Fitzpatrick in 1794 and 1796, for addresses to the ritzpatrick in 1794 and 1796, for addresses to the king to intercede with Austria for the release of La-fayette from prison; and to the successful intercession of France at the request of England to procure the liberation of Sir Charles Aggil from an American prison. He read a letter which he had received from the Princes Polline the Princess Polignac, expressive of deep gratitude for the sympathy exhibited on a former occasion in the English Parliament with the sufferings of her husent with the sufferings of her husand his fellow prisoners; and he enrostly en-ed the house to give some evidence that they did behold with indifference the needless persecution

languages of the respective provinces. It is stated that the English language is rapidly spreading among the native population of Ihdia, and that there is a general inclination among the Hindux to send their boys to the English schools for education.

Breaking up of the Harems in the East.—A German paper states that the Schah of Persia, in order to to give a proof of the advancement of civilization, had suddenly thrown open the gates of his harem and given their liberty to all the female slaves that it contained. All the great men of the empire followed the example; and the inhabitants of Teheren could scarceexample; and the innabiliants of Teneren could scarce, by believe their eyes when they saw the gates of the palace opened for the first time for the unhappy vic-tions. This news causes an extraordinary sensation here and all ever the East. It was believed in Pora that the Sultan would follow the example.

Nuples and the Pope.—The Pope lately claimed homage and tribute from the court of Naples. Homage was demanded, with a present of two hundred thousand dollars. The Neapolitan minister maintained, that feudal submission was incompatible with the independence of the sovereign; and that the chief of a religion, whose power is not of this world, has no title to interfere with temporal dominions. This is fulfilling the prophecy, Revelations, xvii. 10, " making the mother of abominations desolate and naked, eating her

From Spain we learn that the new ministry at Mad-From Spain we learn that the new ministry at Mad-rid continue in office and have convoked the Cortes for the 20th of August, to be elected in accordance with the new project as amended by the Chamber and commission. Cordova, the commander-in-chief, has been summoned to Madrid. He retreated to Vittoria after having destroyed all the enemy's entrenchments, &c., as far as he had hitherto advanced. The general left in command has orders not to leave Vittoria. The Carlist, 10 battalion strong, attacked the Queen's lines near St. Sebastian about the 14th of June, but

were repulsed with the loss of 300 men.

It is stated that the English cabinet had resolved to occupy all the accessible points on the coast of Biscay.

In a discussion which took place in the French Chamber of Depaties, June 9th, the President of the Council said it was the intention of the French governadded to the Congregational churches during the past year. There are 20,000 communicants in these churches. In the same denomination in Maine, 400 churches. In the same denomination in Maine, 400 in Vermont.

to keep you ignorant of the enemy's intention; they will soon be down on you in great numbers. Four thousand will leave here in four or eight days for La Bahia, it is supposed vin Nucces or San Patricio, and as many more by water, in 15 or 20 days from Vera Cruz, to land at Copano or Brassos, it is not yet ascertained at which place, they will make a war of externination and show no quarters. My dear friends, you see what treating with a prisoner is, but you must certained at which place, they will make a war of extended at which place, they will make a war of extended at which place, they will make a war of extended at which place, they will make a war of extended at the course of a fortnight, from 1200 to 1500 men will be course of a fortnight, from 120

passed, which strike an heavy blow at the power of the Roman Seo. One reduces the Pope's nuntio to a mere charge d'affaires of very limited influence, cut ting off his interference in civil concerns. Another diminishes the number of feast days, which will greatly promote the industry of the country. Another directs a part of the funds now supporting lazy monks, to the support of common schools. Other resolutions are levelled at other evils of Popery. The resolutions have been sanctioned by an immense majority of the Grand Council of the canton of Berne. Many of the priests affirm that Catholicism will be undone if these sequences to us. If you had shot the officers already taken, I have no doubt the second attack would not

Massacre of Indians. St. Louis, July 5.—We have seen a Mr. Jesse Ray, of Jefferson County in this State, just returned from a visit to Kentucky, who informs us that within a quarter of a mile of Paris, in Edgar County, Illinois, at the place where they had

in Edgar County, Illimos, at the place where they had encamped, he saw twelve Indians who had been slain by the inhabitants of the town. The party, on their arrival at that point, consisted of fourteen men, who had obtained whiskey from the people of the town, and were intoxicated and noisy. In the attack, twelve of the number were shot, and the surviving two were pursued through the woods.

The Indians, it seems, were going up the Wabash, and were all mounted, but had left their horses at the camp. We could not learn to what tribe they belonged. Our informant states that the number of white men assembled at the scene of slaughter, was about sixty; that they were mostly intoxicated, and threatened a like fate to all Indians who should come to, or pass through their country.—Republican.

A body of Indians, 500 in number, who had es-

A body of Indians, 500 in number, who had escaped from the troops at Fort Mitchell and taken refuge in a swamp, were overtaken by their pursuers. Several were killed, the rest fled, leaving behind them all their packs and plunder, piles of pieces of calico. coats, blankets, &c.

coats, blankets, &c.

Gen. Urrea commanding the Mexican forces, had
been reinforced with 7000 men, and was rapidly advancing on the head-quarters of the Texan army.

From the New York Observer

Examination of the Nunnery at Mon-treal.—We have just seen letters from Montreal, recession which speak of great popular excitement in that city, which speak of great popular excitement in that city, in consequence of the disclosures of Maria Monk. So much, indeed, are the population there impressed with the belief that they are essentially correct, that at length the Bishop has been compelled to form a plan for an inspection of the Numery, and the 15th inst. for an inspection of the Nunnery, and the 10th miss, was the day appointed for that purpose. We may therefore shortly expect a grand flourish on the subject, and considering how long the Nunnery has been in preparation (more than one year,) considering also that the Bishop! has the direction, is the guide, and having the selection of the examiners, has appointed at least two protestants whose feelings throughout have been strongly prepossessed against Maria Monk, we will such reated the house to give some an endless persecution of behold with indifference the needless persecution of behold with indifference the needless persecution of behold with indifference the needless persecution. Several distinguished members took part in the debate which ensued. The opinion of Dr. Lushington prevailed, viz. that the interposition of England would excite the jealously of France, and prolong the imprisonment of the ministers.

Mr. Duncombe expressed his gratification at the tone of the remarks which his motion had elicited; and then withdrew it.

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Mr. Duncombe expressed his gratification at the tone of the party? Why are not some of those who have been conspicuous in her defence, made also of the party? No half way work will do. No packing of juries. This matter is not to be hushed up by any collusion. Depen upon it, unless the matter is tarity and thoroughly investigated, this partial and one-sided examination will only tend to fix more indelibly the impression that all the disclosures are true.

We copy from the Journal of Commerce of Thursday the following letter of Maria Monk to the editors.

Messrs. Editors,—It is mentioned in your paper of this morning that the Bishop of Montreal has ordered the Hotel Dieu Nunnery. (my late prison) to be opened for the inspection of certain individuals of that city. Lam sorry that the invitation did not extend to myself, and time enough allowed to permit my travelling to Canada in season to be present. I desire nothing a myself and the procupality to go through that editions of the control ling to Canada in season to be present. I desire nothing so much as an opportunity to go through that edifice with a company of Catholics and Protestants, under reasonable security of liberty and life. But this was denied me when I visited that city in August, 1825, and is not granted me now.

I rejoice that my enemies, the Montreal Ecclesiastics, have at last consented to submit to the test I proposed—an examination. But I appeal to the people.

posed-an examination. But I appeal to the people the United States, (whose free institutions have of the United States, (whose free institutions into rea-enabled me to tell my wrongs,) and ask, is it not rea-sonable that the examination should be fairly and thoroughly made? The Protestant clergyman whose name is the only name mentioned by you, is an open and avowed unbeliever in my book, and has been ac-

If there is any report made it will probably be

neil said it was the intention of the French governeil said it was the intention of the French governeil said it was the intention of the French governeil said it was the intention of the French positions in Africa. He remarked that if France should andon Algiers, "the coast of Africa would immediably be occupied by some other great maritime power by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the workmen, this "Ran-now-by England, the United States, or Russia—or else language of the work whole route had been previously contracted for, it was not determined till last week, at a meeting of the Directors, that the Directors, that the Directors, that the Directors, that the Directors the Germand was the Company of the States and States and States and States and States and States and States an teresung to the stockholders, but to the people of Boston generally, and of the whole eastern section of the State, and Maine. There is nothing to prevent the completion of the work within the time originally proposed. On this occasion, a national salute of 26 guns was fired.—Commercial Gazette.

Induction over-rated.—Jercantic Journal.

Canals in the United States.—The Buffalo Journal gives the aggregate at 3,000 miles: 678 of which are in New York, 847 in Pennsylvania, 561 in Ohio, 340 guns was fired.—Commercial Gazette.

while you mourn over desolations elsethe, was to it that your own soul is not a moral
between 30 and 40,000 families. Mere than 2500
pear children have been furnished with a copy of the
Sizes which the culture of your own heard of direct have been furnished with the
whole Bilble. More than 200 pledges to the Temperaction for process the standard only, if it he not based on a well-based on a

and much appears and the West—We have published the banns—if any one know aught why these two should not be joined together, let him speak now, or forever after hold his peace,—Charleston Courier, July 17.

Williams College .- The Greenfield Gare tions that Governor Everett has signified to the Facul-ty of Williams College, his intention of attending, in company with Mr. Rockwell, the Speaker of the House, the ensuing commencement of that institution. We are glad his Excellency is turning his attention to We are glad his Executive is turning his attention to the College which has reared its walls among the hills of Berkshire for forty years. The Chief Magistrates of the Commonwealth generally have seemed to think the whole state was on this side the Connecticut river, and that there was no other College but the one at Cambridge.—Traveller.

Cambridge.—Travetter.

University of Vermont.—We spent an hour very pleasantly, on Saturday last, in examining the Library and Philosophical Apparatus of this institution, and were highly gratified with the examination. The Library, though perhaps not so large as those of some other similar institutions, is believed to be the best selected College Library in the United States. Many valuable works have recently been added, and the

valuable works have recently been added, and the friends of the institution may well feel proud of it in its present condition.

The Philosophical Apparatus—a great portion of which has just arrived from Europe, (where Professor Torrey has recently spent some eight or ten months for the purpose of procuring it)—is elegant—embracing all the late improvements—in short, comprising every thing that is necessary for the illustration of the sciences pursued in the institution.

We see nothing now in the way of the prosperity of the University of Vermont. The Faculty are gentlemen every way qualified for their respective stations; the library, and philosophical apparatus, equal to any in the country; and the location of the College buildings, and the beauty and healthfulness of the village in which they are situated, unsurpassed, if not une-

the library, and philosophical apparatus, equal to any in the country; and the location of the College buildings, and the beauty and healthfulness of the village in which they are situated, unsurpassed, if not unequalled.—Burtington Sentinel.

An Important Work by Mr. Madison,—The Fredericaburg Arena says,—We understand that he left, ready for the press, to which it will be forthwith given, a Report of the proceedings of the Convention which formed the Federal Constitution, taken at the time, with notes, &c.—and a compendious history of the events which led to the call of that Convention.

The work will make two large octave volumes, and The work will make two large octave volumes, and The account of the late of the The work will make two large octavo volumes, and published simultaneously in this country and in land. It is hazarding little to say that no work of American press. His correspondence and other writings will be published, from time to time, and will constitute a mass of the most valuable political Literature in the hornouse.

re in the language.

He left—with the exception of legacies to the amount of thirteen thousand dollars, including one of \$1,500 to the University, and another of \$4,000 to the Colonization Society—the whole of his estate to Mrs. Manison, who is constituted sole executrix.

Eulogy upon Mr. Madison.—The Committee of Eurogy upon 3rr. Mausson.—Ine Commune or the City Councils to whom it was referred to adopt such measures as might be deemed expedient to com-memorate the virtues and public services of James Madison, on Friday waited upon Ex-President Adams and invited him to pronounce an Eulogy upon the ex-alted character of the deceased patriot. Mr. Adams, re are happy to announce, expressed a cheerful readi-ess to comply with the request of the City Councils. Trom what we learn on this subject, we have reason a believe that the Eulogy will be delivered about the first of September, the season of the annual commence ment of Harvard University.—Atlas.

Mr. Randolph's Will .- We learn from the Rich Mr. Randolph's Well.—We learn nom the Archinold Enquier that the General Court of Virginia have decided that the Will of Mr. Randolph, dated in December, 1821, with its codicil annexed, the codicil of 1826, the four codicils of 1828, and the codicil of 1821, written in London, should be admitted to pro-1831, written in London, should be admitted to pro-bate as the last will and testament of that extraordina-ry man. The effect of these instruments is to liberate his slaves and provide for their removal to one of the states or territories. To Judge Tucker, his half brother, and to Mrs. Byran, the daughter of a half sister, an estate is devised. The great bulk of the re-maining property is devised to Judge Leigh, but he having released all his interest, it will be distributed could be supposed. Mr. R. S. and O. Kim. The Capart was nally among Mr. R.'s next of kin. The Court was

Fire in the Bible Society's House .- On Wedn day morning of last week, about four o'clock, a fire broke out in the printing office of the American Bible Society, No. 119 Nassau street, and burnt the inside, from top to bottom. It is supposed to have origina-ted in the furnace of the steam engine, in the cellar, and avowed unbeliever in my book, and has been active in opposing its credit. I protest against an extanination to be conducted only by persons hostile to me or prejudiced against me. I have many friends in Montreal,—one at least should go into the Nunperson Montreal,—one at least should go into the Nunperson Montreal and the following citizens of Montreal. I have objections to make against receiving the evidence of the latter, which would be perfectly satisfactory to the people of the United States. viz. Messrs. Pouqui, Bingham, O'Sollivan, Topic, Boudri, Florentin, and Brauneau. I may not have spelt all their names right—but the individuals I know. a serious interruption to the various publishers, to have so many presses suddenly stopped. The damage to the building is not probably above \$2,500, as the walls stand firm, and the timbers, although much burnt, have not fallen. Among the property of the Society destroyed, were portions of an edition of the New-Testament in Modern Greek, of the Bible in Greek of the Bible in Facility and of the last. German, of a pocket Bible in English, and of the last annual report, which was nearly ready for publica-tion. The main building of the Society, containing the Depository and Secretaries' rooms, was not m-

as well as what they did not see.

I am perfectly well satisfied so far, that things are taking such a course. Yours with respect, M. Monk.

Eastern Rail Road Commenced.—Last week ground was broken on the Eastern Rail-Road; or in the language of the workmen, this "Rail-Road was broken." It was a sudden commencement, and we learn that, although the work on the whole route had been previously contracted for, it was not determined the last of the combustibles, and on fire from top to bottom. In this case, every window, door, and floor is burnt more or less, and yet not one of the floors fell, nor a single crack in the walls.—N. Y. Evang.

tained to exceed eleven militon of dollars! Since that time this business has been much increased. A Boston correspondent of the N. Y. Courier and Enquirer, estimates the value of boots and shoes, which will be exported this year at \$20,000,000. This is undoubtedly over-rated.—Mercantile Journal.

uns was fired.—Commercial Gazette.

Knoxville Convention.—This important body adparted on the 8th inst. at 12 o'clock, having, as our accommissioner on the subject of the bequest of Mr. Smithson of England to the United States, for the purpose of the subject of the bequest of Mr. Smithson of England to the United States, for the purpose of the subject of the bequest of Mr. Smithago of tingane to the context states, for the pose of establishing a University at Washington. The amount bequeathed, it will be recollected, is very large, and the President is authorised by Congress to carry the object of the testator into effect.

ugh the and much applauded speech, giving at the close the to the laws, she will see the propriety of abandoning to the laws, she will see the propriety of akandoning Philadelphia as the scene of action. Her attempt to lecture on Sunday afternoon was, as we conceive, in defiance of public opinion, to say nothing of womanly modesty. If such was the excitement produced by the announcement of her intention to lecture at the Military Hall, that the Mayor, apprehensive of a rint, thought it prudent to take precautionary measures, in what light should her effort to lecture on Sanday, in the public highway he considered, but an efficiency of

what light should her effort to lecture on Sanday, in the public highway be considered, but as a diffance of the public authorities and of public opinion?

We are informed, that on Sunday several thousand persons assembled in the neighborhood of the designated lecture ground—that ever and anon a shout arose—"there she comes!"—"there she comes!"—"there she comes!"—"there she come in and the multitude moved to and fro as these shouts broke forth. Fanny made her supergrapes hout; Socieck and raised berself along a to and fro as these shouts broke forth. Fanny made her appearance about 5 o'clock and raised herself above the crowd with the object of commencing her harangue. The instant she was seen, a thousand voices broke forth in hisses of disapprobation. She persisted but an instant only, and then, at the request of her friends, abandoned the ground. The multitude then quietly dispersed. We again express the hope that Fanny will not again attempt to exhibit herself in the way of a lecturer in Philadelphia.

MARRIAGES.

MARRIAGES,

In this city, Mr. John D. Rabbit, to Miss Mary M. Mosman—Mr. Wm. Wright, to Miss Jane Mills—Mr. Dro Carlean Parkhurst, formerly of Lebanon, N. H. to Miss Mary
Ann Lelands—Mr. Joel Richards, to Miss Caroline Rundlet,
sisughter of John Lakeman, Esq.—Mr. David Weld Wiltisms, to Miss Delia, daughter of Wm. Croffin, Esq.
In Chashman, Capt. Joseph Hamilton, to Mrs. Rebecca
Howes—Mr. Thomas Jackson, to Miss Mary Hardy,
In Orleans, Capt. James Smith, of Charlestown, to Miss
Rebecca H. Sparrow—Capt. Heman Doane, to Miss Mebitable Smith—Capt. Francis Smith, to Miss Harrist N.
Crosby.
In Providence, Mr. Edward P. Butts, of New Bedford, to
Miss Mary Ann Batley.

Teachers' Seminary and Theological Insti-tute, Plymouth, N. H.

THE Fail Term at this Institution will commence on Thursday, the first day of September next, and con-

Thursday, the first day of September next, and continue elsem weeks.

The care of the Theological department will devolve a Rev. Benj. P. Stone. The Teacher's Class, and the Academical department will continue under the superintendence of Mr. Geo. Cooke, assisted by Mr. Geo. B. Jewett, in the Classical, and Miss Mary E. Ellison in the Female department.

A commodious and beautiful basiding bouse has been excepted, and formulated in the feat manner for the accommendation.

Private accommodations can be obtained if preferred. Board—including fire, lights, and washing, from \$1,25

Jourd—including fire, lights, and nanonal control of the control o

Manic, including use of piano. To be paid in advance.
10.00
Theological instruction, gratuitous to the indigent.
It is important that all who intend to connect themselves with this institution should be present at the communicement of the term, especially if they instend to join the Tencher's Class. By order of the Trustees, Plymouth, July 24, 1836. N. P. ROGERS, Secty, References.—Dr. Cogs. well, Rev. J. Tracty, Dr. Alcott, G. W. Crockett, Eaq.

BLOOMFIELD ACADEMY.

THE Seminary long known as the Bloomfield Academy is now offered for sale, and to an individual who would keep a school of an elevated character, it will be sold on very advantageous terms.

The building is spacious, being about sixty feet front, and thirty-six deep,—three atories, and a basement above four from the city of Nework, N. J. and about eight miles from Patterson—easy of access in every direction, and prosessing all the solvantages necessary to render it a describle hostion for a Classical School.

To a person well qualified to conduct such an Institution, the prevent is an opportunity school offered of locating himself as advantageously.

If not disposed of at private sale previous to Wednosalay the twelth day of October next, it will on that day be offered at public auction, by Measur. Franklin & Jenkins, at their Sales Room, No. 15 Brond street. For more particular information as to terms, &c. apply to Oliver Measure and Company of the Compan

THE MOURNER'S BOOK: THE MOURNER'S BOOK,

BY a Ludy. With two Engravings. Abbutt's Way to
de Grood. Polyglott Biblios. History of Texas.
Foung Bride at Home. Rosamand's Narrative, with
sixtes. Memoir of Lattheric Rodinson Burs, of Hardwick,
Mass, aged seven years. Philip's Varieties of Fennia Fry.
Heanty of Fennia Holiness. Four but Happy, Barnes'
Family Prayers. Healitt's Remains. Ramssy's Mustions.
For Sale by JAMES LORING, No. 132 Washington
street. July 25.

DASTOR'S Offering on Courtship and Marriage; or Secret of Communial Happiness, in a series of Lectures on Courtship and Marriage. By Rev. J. M. Davis.

Every Man His Own Physician. The Vegetable Family Physician, containing a description of the roots and herbs common to this country, with their medicinal properties and uses. Also, directions for the treatment of the diseases incident to Human Nainre, by vegetables alone. By Samuel B. Emmone.

ara incident to Human Nature, by regetables alone. By Samuel B. Emmons.

King Solomon's Connecls to the Young, arranged and illustrated by appropriate examples, by Rev. Horace Hooker.

Webster's Large Dictionary. New Edition.

Gallaudet's Every Day Christins. New Edition.

A large apply of the above just received by JAMES LORING, No. 192 Washington street.

July 29.

NEW SABBATH SCHOOL BOOKS, CPOILE CHILBERN. A Conversation between a Service of Children. A Conversation between a Service of Children on Family Government, an original work. Pseudos should read it. The portions of Divine truth which bear on predutal daty, and the Scriptural Cases, illustrating the theme of the bond, are very happily presented. 31 pages. Price 3 cents in paper, 5 cents band.

Servis bound.

LOUISA WINTER. A Biographical Sketch of the little daughter of a Baptist Minister in England, who died in her teach year, benutifully illustrating the influence of the Gospel in her last illuses and departure. 35 pages, price 3 cents in paper, 8 cents bound.

THE HISTORY OF LITTLE JOHN MERRY, written by his Father. 15 pages, 32mo. Price 31 cents per 100. Por Sale at the Depository of the Am. 8. 8 Enion, No. 22 Court street.

Temperance Wine for Communion Service. THE Salues the has received a feesh supply of Temper-nece Wine. Churches wishing to provide them-selves with a pure article are invited to call on the Mah-striber, who will endeavor to keep a constant supply. Also,—A large and select assortment of Groegeies, with the exception of ardent appirts. J. Glibbert, JR. & CO., Corner of Tremont and Bromfield streets.

POETRY.

From the Metropolican Magazine for March, 1836. SONG OF THE WATER DRINKER.

On . water for me ! Bright water for me, And wine for the tremu ous debanchee ! It cooleth the brow, it cooleth the brain, It maketh the faint one strong again; It comes o'er the sense like a breeze from the sea, All freshness, like infant purity.
Oh! water, bright water for me, for me!
Give wine, give wine to the debauchee! Fill to the brim! flif to the brim! Fill to the brim! fill to the brim!
Let the flowing crystal kiss the rim!
For my hand is steady, my eye is true,
For I, like the flowers, drink sought but dew.
Oh! water, bright water's a mine of wealth,
And the ores it yieldeth are vigor and health.
So water, pure water for me, for me!
And wine for the tremulous debauches! Fill again to the brim! again to the brim! For water strengtheneth life and limb! To the days of the aged it addeth length, To the might of the strong it addeth strength ns the heart, it brightens the sight, Bo, water, I will drink nought but thee, Thou parent of health und energy ! When o'er the hills like a gladsome bride, Morning walks forth in her beauty's pride, And leading a band of lenghing hours, Brushes the dew from the nodding flowers; Oh! cheerily then my voice is heard, Mingling with that of the soaring bird, Who flingeth abroad his matine loud, As he freshens his wing in the cold gray cloud But when evening has quitted her sheltering yew, Drowelly flying and weaving anew Drowally flying and weaving anew
Her dusky meshes o'er iand and sen,
How gently, O sleep, fall thy poppies on me!
For I drink water, pure, cold and bright,
And my dreams are of heaven the live-long night;
Lo, nursh! for these water! hurrah, horah!
Thou art silver and gold, thou art ribhand and star!
Hurrah! for bright water! Hurrah, hurah!
E. Jounson.

Miscellany.

TRAVELS IN EUROPE.

[From the Note Book of our Correspondent.]

Venice.—Canova would have been great in the age of Phidias, or of Michael Angelo. I have seen some things from his chisel that have awed me more than any paintings. I never can prevent myself from marvelling that in the inside of a rough, shapeless block of marble, was concealed such and such a rich piece of sculpture, that needed only the skill of the artist to bring it out.

I have not seen a man drunk in Venice, but I have seen a great deal of drinking, and a great many besotted faces. Every little altey has its lonthsome grogshop. They cannot have our prejudices against the

In one of the regimental bands of music I have seen two men jet black playing on iustruments in company with the rest. In the Sunday School, I have seen the black girl seated between two gentle white ones, looking

over the same book.

The churches all over Italy are open except the four hours in the middle of the day for mass or private prayer. It is much more meritorious to come and pray in church than at home. In the streets, upon a wall, in the corner, you will often see little shrines, with a picture in oil, a crucifix, burning candles and a contribution box. Here the people also come to pray. All the passers by lift their hats or cross them. selves. I have seen a man touch with great reverence, crossing himself each time, every little picture, candlestick, &c. attached to one of these stations, and seem to go away quite contented. In every church there seem to be certain objects which are touched with great everence, as if a certain virtue went out from them. In exposing a relic, carefully enclosed in a magnificent gilt receptacle, hundreds pres-sed up to the railing on their knees, and the priest offered it to each one to kiss; at the same time saying a few benedictory words. And time saying a few benedictory words. After wiping the spot each time he passed on to the next. People of every degree of respectability were eager to kiss the object.

were eager to kiss the object.

Their superstitions are everywhere. The laborer carries a cross next his skin. The boatman has the virgin painted in some corner of his boat. The young man is lucky if he has a coin that is stamped with a figure of the virgin. The baker's shop, the grog shop, will have a picture and a crucifix in a part of the shop, with a lamp burning before it all the day long.

Vile women the night before they are going vie women the night before they are going to confess, restrain themselves from overt wick-edness. After confession, they abandon them-selves as freely as before; received on the testimony of a noble lady. I remarked to the same person that I had heard that on the occasion of a large party in high society at Florence, a gentleman who knew well the private chara gentleman who knew well the private char-acter of the assembly, said that there was not a

ried in the bottom of his pocket book a coin, with the child on the right arm of the virgin. He considered himself more than usually lucky

He considered influent in the possession of it.

Of fish they have here very odd varieties to east the least. Gold fish as numerous as perch; erab fish by the barrel; jelly fish, or a fish that looks and feels like jelly; a little fish be-

to adhere to what he regarded as the truth, al-though even it degraded his own city, and that

ed. When the Venitians took one of the cities of Syria, they took from one of the Christian temples, a vial that contained some of the blood that gushed out from the side of Christ when he was pierced by the soldier. This vial is locked up under four keys, in the possession of the four principal authorities of the city. On a fixed day of every year, this is brought out to the people. And the moment that any one of the faithful touches it, this blood boils up with violence. As this is evidently a miracle, and violence. As this is evidently a miracle, and as a miracle is not peformed without a very good reason; this is performed to increase the faith of Christians, and to make them feel more

faith of Christians, and to make them feel more vividly the compassion of the Saviour.

"You believe also in transubstantiation?"

"Most certainly; and I can tell you of a miracle that proves it. There was a priest who had himself some doubts on the subject, and he had brought up his flock to believe that it was nothing more than a consubstantiation or the like. But ane day as he was dividing the wafer into three pieces, enough blood gushed out from it to fill the chalice. This miracle was wrought to relieve his sincere doubts."

to relieve his sincere doubts."

The walls of certain chapels of the virgin, in the churches and in the streets, are covered with little gilt frames, in which is inscribed P. G. R. which in French, Latin, Italian and the Chape Received." At G. R. which in French, Latin, Italian and English, means, "for Grace Received." At the side of these are suspended often, crutches, broken arms, &c. The meaning of it all is, that persons who have hung them up, think that a miracle has been wrought to cure them, by our lady of compassion, our lady of affliction, our lady of safety; and this is the rendering up of their vows. There are certain chapter when more esterned than others. els much more esteemed than others.

els much more esteemed than others.

I formed a very agreeable acquaintance here with the Countess M. Cicciaporei. She lived in the same hotel with me, and in fact proposed the acquaintance. I found in her high toned moral sentiment, (I speak comparatively, for I write in Italy) a disgust with the morals of her country-women, and a great enthusiasm for the English. Her husband's first wife was an English and She herself talk Institute. asm for the English. Her husband's first wife was an English lady. She herself talks Italian, French and English. I gave her an Italian Testament, with which she was delighted, and in the simplicity of a woman who had been brought up in her younger days in a convent as she had been, she asked me why her priests forbid the people to read the Bible, and why they prayed in Latin? I heard her ask the same question of Counsellor Stefani.

From what I have seen, and the eagerness expressed by many to possess the Scriptures.

expressed by many to possess the Scriptures, I cannot but think that much might be done in Italy towards distributing the Scriptures, and I did much desire that there might be some one

to undertake their sale.

The Countess C— when I asked her if she thought that the greater part of their priests respected and practiced their religion, said that she had no reason at all to think that they did. Other religiously minded and intelligent peo-ple expressed to me the same opinion. Though they themselves go regularly to mass, and fol-low the usages of their church, they confess that in a Protestant country the clergy and the people are far elevated above their own in all

church of the Jesuits. The tabernacle of the altar is in lapis lazuli; the walls with verd antique, laid in Mosaic. Saw the remains of St. Christopher, the thigh I believe.

St. Christopher, the thigh I believe.
Church of the Frairi. The choir in rich carved oak; every pannel a picture.
Church of St. Roch; one of the most distinguished of saints for his benevolence. This church and two large immense halls contiguous, are full, sides, and ceiling, of the labors of Turtoretto. His chef douvre the descent from the gross, is in one of the small halls. the cross, is in one of the small halls.

For the Boston Recorder A NEW TOWN.

A NEW TOWN.

The Rev. Abner Morse, brother of the late Elijah Morse, Esq. of this city, has laid out a town in Michigan, at the mouth of Mawmee Bay, near the junction of the Otawa and Maw-Bay, near the junction of the Otawa and Maw-mee channels, o which he has given the name of East Havre. It has a spacious harbor with a smooth sandy bottom, and 15 ft. of Lake water; is equally protected on all sides, and accessible in the most difficult times, to the largest vessels,

single lady present who could claim to be considered virtuous. She told me that from what she knew of society there, having lived in Florence many years, she did not doubt but that it was true.

Improvisation is one of the curiosities of Venice. Of yore there were some famous improvement. Improvisation is one of the curiosities of Venice. Of yore there were some famous improvisators. What I have heard has been rather mean of its order. The old man commences a love tale, with dungeons, revenge, fierce dialogues; but himself he does not seem capable of high enthasiasm.

A Hungarian Count, Kauner, has explained to me what must probably be the origin of Walsh's statement, that there was a tribe in Hungary who spoke Latin. It seems that Latin is a part of elementary education, and that the peasants and nobility alike speak Latin. A mother will address her nurse in Latin; the waiters in the hotel will speak to you in Latin. The laws are published in Latin; the sermons are preached in Latin; the elementary books for schools are written in Latin. This count carselools are written in the written and the surrounding villages and testers. Evarts. Upon an eminence overlooking the secting these, the names of Clarkson, Raikes, and

DR. MATHESON'S VIEWS OF AMERICAN SLAVERY.

In looking at the immense territory of America, the eye of a Briton and a freeman fixes on any the least. Gold fish as numerous as perch; can the eye of a Briton and a freeman fixes on a darker spot, which we cannot contemplate without feelings of pain and indignation. I resides, of which they give you a hundred for a cent. These little fish are caught thus: As I was in a boat one day, I saw many men who appeared to me to be walking on the water. I soon learned that the water there, as perhaps the most part of the waters about Venice, was not more than one foot deep. These men with a little net scoop up these fish that are not much larger than a darning needle, and sell them in the city. Of course they are eaten whole, from head to tail. Byron speaks of the beeky fikee, a bird of Venice that he much loved. This little bird also you eat, from the claws to the back, holding the beak in your hand. The displays of fruit are every fine. Baked pumpkins are cried throughout the streets all the day long, a sous a morsel.

In looking at the immense territory of America, the eye of a Briton and a freeman fixes on a darker spot, which we cannot contemplate without feelings of pain and indignation. I refer to that portion of the United States where slevery has existed for many years, and where human beings are still held in bondage by their fellow-men. I know that some lay hold of this fact to show that religion cannot prevail so widely in America as in this country; for we have set our negroes free, at least in principle, and the principle, a heavy and an unjust conclusion, and might be turned against ourselves by an enemy to Britain. But while I say this, I join issue with those who condemn the slavery of America, as unscriptural, unjust, and utterly at variance with their professions as freemen. I have ever condemned the system, even in the midst of housands of the Americans, as a stain and a blot upon their otherwise fair escutcheon. I have ventured to tell them again and again of the grief and distress of their friend In looking at the immense territory of Amerplays of fruit are very fine. Baked pumpkins thousands of the Americans, as a stain and a serie circle throughout the streets all the day long, a sous a morsel.

A Venitian gentleman said, "I suppose there are more than 15000 unchaste women in Venice." I pursued out the calculation with him, and we found that according to his statistics, certainly more than half of those in middle life were thus included by him. He still preferred to adhere to what he recorded as the results of the property of the propert

fresh and pretty, feet bare, always rnn with their two pails suspended on their shoulders.

At St. Marks, the new altar was to be dedicated. This altar has under it the body of St. Mark the Evangelist! It was brought from Egypt in A. D. 5—800, and has been preservible believes it; but the very since. Every body believes it; but they believe it different purpose than those with believe that Whitefield's body is in Newburgort. They exercise a species of adoration, and expect pocular blessings from the possession of it. The dedication consisted in wearisome and offensive ceremonics of processions around it, incense on every part of it, etc. through an hour or two hours.

Do you believe the mirracle-take place now, I said to a gentleman of Venice? He answersed, When the Venician took one of the cities of Syria, they took from one of the Christian femples, a valid hat contained some of the life of the save year of the estruction of slavery was a sholished long before we have as even I said to a gentleman of Venice? He answersed, When the Venitians took one of the cities of Syria, they took from one of the Christ when he was pierced by the soldier. This vial is locked up under four keys, in the possession of the four principal authorities of the city. On a fixed day of every year, this is brought out to the people. And the moment that any one of the floor of the four principal authorities of the city. On a fixed day of every year, trins is brought out to the people. And the moment that any one of the floor of the floor of the floor principal authorities of the city. On a fixed day of every year, trins is brought out to the people. And the moment that any one of the floor of the floor principal authorities of the city. On a fixed day of every year, trins is brought out to the people. And the moment that any one of the floor of the floor of the floor principal authorities of the city. On a fixed day of every year, trins is brought out to the people. And the moment that any one of the floor principal authorities of the

Decision on a Premium Tract.

The Committee appointed to examine manuscripts for a Premium Tract of Definitions of the Terms and current Expressions on Religious particular last of the Terms and current Expressions on Re-ligious Subjects, report, that, since their last notice upon the subject, they have received six notice upon the subject, they have received six additional manuscripts, making in all 13; and that no one of them appears to the Committee to be in accordance with the views and wishes of the individual who proposed the premium, so far as they can judge from his published explanation.

planation,
They therefore recommend that said individual select some one to write the Tract, and confer with him as to its nature and method, and, if desirable, submit the production, in manuscript, to a Committee. In behalf of the

Committee, N. Adams.
The manuscripts already received are subject to the orders of their respective authors, at No. 5 Cornhill, Boston, and 150 Nassau St. N. Y.

GERMAN CITIZENS.

GERMAN CITIZENS.

Prof. Hermann Bokum delivered a lecture in the Baptist Meeting-house in Roxbury, on Sabbath evening last, the object of which was, to awaken an interest in behalf of certain efforts to Americanize and evangelize the German population of this country, supposed to amount at this time to one miltion and a half.

It has been ascertained that there are in this city and its vicinity five or six hundred Germans; two thirds of whom, it is supposed, are Catholies.

Through the efforts of Prof. Bokum, during the last year or two, a Reformed Lutheran Society has been formed in Boston. When first constituted, the Society consisted of 60 members, it now has 150.

Within a few weeks a church of that order has been constituted, over whom, the Rev. Mr. Smith has been ordained as their pastor. On the last Sabbath, this church had at its communion fifty-nine members, who are believed to be converted persons. The establishment of schools among this population, in which they shall be taught both English and German; efforts to ascertain their number and condition, especially in our great cities, disseminating among them at the same time the Holy Scriptures and religious tracts in their own language; efforts to increase the number and qualifications of evangelical ministers of the gospel, were mentioned by Prof. B., as being among the instrumentalities relied on to effect those desirable ends, to which we have referred.

[Watekman.

DEPARTURE OF EMIGRANTS FOR LIBERIA. —Among the emigrants we saw an aged woman who is said to be 110 years old. She is totally blind, and was clandestinely taken off on her way from Tennessee, by persons unfriendly to the cause. As however, she has children and grand children in this expedition, she was resolved on company on in however, she has children and grand children in this expedition, she was resolved on coming on; — and when she arrived, and was questioned as how attention.

and when she arrived, and was questioned as how she had come on so many hundred miles alone, she replied, "God only knows—the white folks were kind, and God Almighty was kind, and I was piked up from one steamboat and handed over to another, and God only knows how I got here."

On its being intimated to her that she had better relinquish this long voyage in view of her advanced age, and remain to die in this country, she repled.

"No, massa, my children and my grand children are going, and I must go too; and if I die before I get there, or after I reach Africa, the road from heaven is as short from there as from here. I was shill be enforced, and such deputies dismissed and prosecuted.

Cannot after the Chicomati Journal,—a paper opposed to slavery, it is true, but opposed also to the proceedings of the abolitionists,—received lately a letter from a Southern postmaster, informing him that his papers should not be distributed through that office—that when sent there, they would be destroyed, &c.

These outrages on the freedom of the press and the safety of the mails, must not be endured. The laws shull be enforced, and such deputies dismissed and prosecuted.

erend companions also, were consecrated on the 4th of February, 17e7, by the Arch-Bishops of Canter-bury and York—other prelates being present. Bishop White has consecrated every Bishop of the Episcopal Church in the United States excepting only the Bishop of Michigan, who has received con-secration since the confinement of this venerable friend to his church.

iend to his church.

Bishop White has been remarkable in his long life or the faithful discharge of all his duties as a citien, not less than those of a clergyman; and if neiser heat nor cold prevented his appearance in the acred deak, so also the mutations of weather were oughly incorporative to keep him for sacred desk, so also the mutations of weather were equally inoperative to keep him from the ballot box— from public meetings or religious or philanthropic occasions—or even from a scene of confligration, while he had strength to be of service to his fellow-

en. The majestic form of the venerable deceased was

The majestic form of the venerable deceased was seen, until a short time before his death, in our streets, with gratification, by every citizen, and the respectful safutations of all that addressed him, showed how general and how deep was the respect which his long life of piety had inspired.

The Bishop was one that seemed to connect the present generation with the great and good that had passed away, and our citizens, (we need not confine the remark to the Episcopal denomination,) our citizens felt a degree of justifiable pride in the consciousness that a man so loved and so revered, was of their number.—It is not stronge, then, that during his last sickness, they should have inquired with eager expectancy for his health—or that a his death there should have been a general gloom: a great and a good man had been taken away, and it was secunly that the people "should take it to heart."

Bishop White, after lingering for a few weeks.

heart."
Bishop White, after lingering for a few weeks died on Sunday, about 15 minutes before 12 o c noon, at the advanced age of eighty-eight—reta his mental faculties to the last moment. I were thus included by him. He still preferred to adhere to what he regarded as the truth, although even it degraded his own city, and that he himself was married.

The water carriers of Venice are women. Their costume is peculiar—all wear hats own. Their costume is peculiar—all wear hats of felt, rich jewels in their cars, their hair curling in ringlets, from being often wet; faces

Destruction of Chantess Cathedral.—We have received the following particulars relative t: the destructive fire that has ravaged the beautiful Cathedral of Chartres;—the fire, which is attributed to the negligence of two plumbers, who mutually accuse each other, began at half past six on Saturday evening, in the timber-walk at the junction of one of the arms of the cross, formed by the sides of the nave. The toesin was immediately sounded, and in an instant the whole population was on foot. An effort was made to bring the engines to bear, but it was useless, as the roof was covered with lead. The flames spread with such rapidity that it was found necessary to renounce the occupation of the himself to great danger; he refused to quit the lery till he was also lately dragged from it, and struggle tetween him and these who feared for life took place upon the barriers. life took place upon the burning roof, with the boiling lead pouring round. Soon after, the entire timber work was on fire. The flames reach d the
magnificent steeple on the right, and notwithstanding the jowerful play of the engines which were
now brought to act, it was expected that the whole
Cathedral would fall a secrifice. All the valuable Cathedral would fall a sacrifice. All the valuable Cathedral would fall a sacrifice. All the valuable property that was transportable was removed from the interior of the church, and measures were taken to preserve the houses which surround the edifice. The flames communicated to the side aisles. The interior of the choir and the nave were filled with burning timbers, which, as well as molten lead, passed through holes in the vanited ceiling. At length the flames, which had spared the old steeple, reached it, and spread general alarm, as it was not believed to be solid. The hospital which adjoined the Cathedral was evacuated. It is wonderful how the town escaped from the shower of fire which was Cathedral was evacuated. It is wonderful how the wave escaped from the shower of fire which was driven upon it by the wind. One building did catch, the dath was almost immediately extinguished. At three ded, the dath was almost immediately extinguished. At the Cathedral remained in flames but the wood-work of the dath of the wood work of the dath was almost the wood-work of the gave way, but a lower ceiling stopped the burning smith it Sabnor have the fine painted windows suffered.

date of Washington, June 13, states the following

"Soon after I delivered my speech on Slavery in December hat. I received a letter from a stranger in Virginia, who I have since learned is a reputable citizen of that State - speaking in terms of approbation of the speech, so far as he had seen a sketch of it in the papers, and freely communicating to me his views on the subject of slavery, with various facts concerning its operation in that State. I replied to his letter, and at the same time sent him a pamphlet copy of the speech. Some time after this, I received another from him stating that the speech had reached his Post Office, and had been destroyed by the Post Master as an incendiary publication—and, what was worse—that my letter had also been destroyed. He addressed the Post Master General on the subject; but his letters received no attention."

the going, and I must go too; and if I die before I got there, or after I reach Africa, the road from beaven is as short from there as from here. I want to do in the night of the part of the same of the short of the same of the short of th

they and aim all winter. The experience of the past season affords some hints in the art of preserving apples. It is supposed that the early and steady cold prevented the apples from ripening, and thus retard ed their decay. Many were, doubtless, preserved from freezing, by being under a heavy covering of snow.—Springfield Republican.

Western Trade.—There is at the present moment a larger number of Western merchants in our city than perhaps at any previous period. It is understood that there are twenty firms from the city of St. Louis alone. It becomes the Bostonians to be on the alert, and make every effort to secure a large amount of the purchases that these gentlemen are disposed to make, and bear in mind that liberality is one of the must indispensable requisites for obtaining the trade of the West.

EXPEDITION TO THE ARCTIC REGIOSS -- Advice EXPEDITION TO THE ABCTIC REGIONS.—Advices from England state that his Majesty's ship Terror, is fitting out at Chatham, and will soon sail to convey Captain Back to the Arctic regions, with a view of prosecuting further discoveries in that quarter. The ship will proceed directly to Wager's Bay, where she will be laid up—and the parties will proceed westward across the neck of land, which is supposed to separate that inlet from the Polar Sea, or Gulf of Bothis. Captain Back is expected to return in about two years.—Mer. Jour.

TEMPERANCE ADDRESS AT N. HAMPTON .- On TEMPERANCE ADDRESS AT N. HAMPTON.—On the morning of the 4th inst., an address was delivered belove the New Hampton Female Temperance Society, by Dr. Muzzey of Dartmouth College.

This Society consists of upwards of one hundred young ladies, who pledge themselves not only to abstain from all intoxicating dricks, and use their influence against them, but next to connect themselves for life with any person who uses them.

[N. H. Bap. Register.

INTEMPERANCE.—It is stated in a Pennsylvania paper, that twelve hundred and forty-three paupers were admitted in the Philadelphia Almahouse during the last year, and that of the adults comprised in this large number, eight out of ten were intemperate. It is also given as the result of close observation that nine-tenths of the whole number of children admitted into the institution were the offspring of intemperate parents. What argument could be conceived more eloquent and effective, then these

The last Strike.—Some sixteen or eighteen boys, varying from six to thirteen years of age, who had been in the employ of Mr. Treadwell, baker, in Beekman street, and who had been receiving from two to four dollars a week for their services, yesterday struck for higher wages, and a limitation of labor to twelve hours. They congregated under one of the trees in the Park, and stated to several that they were waiting proposals from Mr. Treadwell. We are not informed of the result of this mighty movement.—Times.

There ought to be one "strike" more. Mr. Treadwell should take the young scullions over his knee, and give them a good spanking. That would be a "strike" to some purpose.—Journal Commerce.

Three thousand dollars has been recently sub-scribed by the citizens of Pittsburgh, Pa., in aid of African colonization. It is intended to increase the amount to \$5,000.

CARDS.

CARDS.

The Subscriber gratefully acknowledges the receipt of Sixty Doldars, from the Ladies' Decreas Society, and Forty Doldars from the Monthly Concert, to constitute human Lafe Director of the American Home Missionary Society, Also Twenty Doldars which had been collected from the congregation for the benefit of the American Tract Society for Foreign distribution, to constitute him a life member of that Society. For them and many other tokens of regard which they have manifested, to myself and the cause of Christian benevolence, may the Lord reward them double, and increase their larve to Christian and his cause. Greenwick, June 25, 1836.

VALUABLE MEMOIRS, UBLISHED by PERKINS & MARVIN, 114 Washing-

ton street.

Memories of Henry Martyn, 3d Am. Ed. Rev. Elias Corledins, 2d Ed. Rev. Samuel Greet, by Rev. R. S. Storts.

D. D. Rev. C. T. Bedell, by Rev. Stephen H. Tyng, D. D.

Lie and Correspondence of Rev. Christain F. Swartz. Rev.

Airtin Hyde, of Lev. Mass. John Cotton, by John Norton,

he Rev. Samuel J. Mills, 2d Edition. Mrs. Paterson, wife

d Rev. Dr. Paterson, St. Petersburg. M. and H. Flower,

sy Mrs. L. H. Sigourney. Mary Lottney. Anns Jane Lin
nard. Caroline E. Smelt, 2d Ed. Addison Pinneo. July 22

NEW AND VALUABLE BOOKS.

THE Works of the Rev. John Howe, M. A. with Me moirs of his Life. By Edmund Caismy, D. D., even plete in one and two volumes.

The Home House of Health and Medicine. A new play the money of a voiding and carring dispeases, and The Home Book of Hesith and Medicine. A normalistreatise on the means of avoiding and carring diseases, and of preserving the Hesith and vigor of the Body to the Instead period; including an account of the nature and properties of remedies; the treatment of the diseases of Women and Children, and the management of Pregnancy and Parturation. By a Physician of Philadelphia.

The Family Book of Devotion; Containing Daily Morning and Evening Prayers for four weeks; a Sermon, or Contemplation and an Evening Prayers for indrawed; a Sermon, or Contemplation and an Evening Prayers for indrawed; a Sermon, or Contemplation and an Evening Prayers for indrawed; a Sermon, or Contemplation and an Evening Prayers for indrawed; a Sermon, or Contemplation on the Appent is of Prayers for every Sanday in the Evening Prayers of Prayers for every Sanday in the Evening Prayers of Prayers for every Sanday in the Evening Prayers of Prayers for every Sanday in the Event of Sermon Hooker, Mr. The Physiology of Digestion Considered, with relation to the principles of Devictors. By Andrew Combe, M. D. Mature Reflections and Devotrous of the Rev. Rowshad Hill, A. M. in his old age. By the Rev. Edwin Sidney, A. M. Author of his Life.

M. Author of his Life.

M. Author of his Life.

Even and Children, and the Model of the Service of the Woodstack (Vt.) High S. Worczester's Fourth Book, on the whole, was a large of the Woodstack (Vt.) High S. Worczester's Fourth Book, in the was in Fourth Books, on the Woods included in it. The object of these prediction of the Woods included in it. The object of these predictions of the W. Worczester's Third and Fourth Books, on the W. Wor

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send forth landers may be ded to consider prayerfully the statements of facts:

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numbers, and improving the the Lord.

24. It is situated in Lorain

is central in the great agricul cial district on the southern s on the gate-way of the Wes rich soil, and in a healthful rich soil, and in a healthful 31. This Institution was o half years since as a Prepara dense forest. The location, appears forbidding. But it is from a good harbor, at the m River, on the lake, and abouthe great Western Road; and he flourishing village of Ely vill soon be over, and then will soon be over, and then willand village, presenting, forize, the sure prospect of gradvantases. The Institution university privileges: Collegical departments are now orgabout fifty students each, and

about firty students ear, and the course closes on the first y. The last catalogue of the a list of nearly three bundred ments, besides about one hund joyed, only temporarily, the b stitution. And still we have titution. And still we have reject hundreds of applicants commodations. These youth from all parts of the United

anada.
4th. The system of education 4th. The system of education of the moral, intellectual, and of youth of both sexes, and to the church and the world. It the same sesential part, the requision in reference to both sexpartments. Its aim is to make interpretable that the passive, in liscipline and useful knowless made the chief classic, studier size, in the control of the chief classic, studier size, in the control of the chief classic, studier size, in the control of the chief classic, studier size, in the control of the chief classic, studier size, in the control of the chief classic, studier size, in the control of the chief classic, studier size, in the control of the chief classic, studier size, and the chief classic, studier size, studier size, and the chief classic, studier size, and the chief classic size, and t s made the chief classic, studi stensively in its original la story and doctrines are made weekly recitations. The cou-s designed to be, and is, thore and Christian in its character, ourse is four yeurs, and the T A shorter course may be take 5th. Nearly all the studen oth. Nearly all the student professedly pious; and few int ong without giving evidence th tome Christians. Most are pr ninistry; the rest chiefly for the ian Teachers, or for missional the heathers.

he heathen. 6th. The Institution has fo cres, 75 of which are cleared ress of clearing to be sown ne cres, 75 of which are cleared ress of clearing to be sown news a steam grist and saw mill ecommodations for 200 stude for 250, with two dwellings for aother in progress. Its Librophical apparatus are yet smay y consists of a President and self-here are also a Matron, at the male Department, and set feachers, the General Agent, ecretary, Treasurer and Sterofessorships are yet to be filled to the filled to

seedly pious, and depend upon r to defray the expenses of th the measure succeed, the bene vious. If it fail, the public w ore unfavorable than Il hanging upon the hope that provement may yet be made i education. The Faculty, re lony, composed of about 70 fa and the college lands, and di on of intelligence who have co the facts in the arrangement, is sults of two years' experience, I the decided opinion that, in ke this, and furnished with s haracter and aims of those, y any be expected to resort to it. blt seves may be received, and ther the same general course. her the same general course of with safety, but under circu superior, in respect to mer pline, and improvement in rales occupy for study and reg exclusively for the g exclusively for themselves, i on of their teachers also reside. g hall, all the students have a high themselves.

nich they occupy at their ange, and the Matron and ard at the same table. 8th. The hope that this Sen uch for the world's conversion by God's blessing upon the which have "won to Chri ore than 1,000 souls. Throug rts and labors of the Faculty elle churches have been stre-tes gathered, vacant congregath th preaching, Sabbath Schools stained, tracts distributed, for the principles of Temperan rm, and Anti-Shavery widels. m, and Anti-Slavery widely of 9th. The "place being too 1 phere who are anxious to enjo 1 phere who are anxious to enjo 2 preparatory department in moved to auxiliaries establish 1 phond for that weeks rhood for that purpose, so to on will hereafter be chiefly

heological.

10th. To carry on their wor rustees have been obliged to bo e loan and enlarge their ope lower of the control of